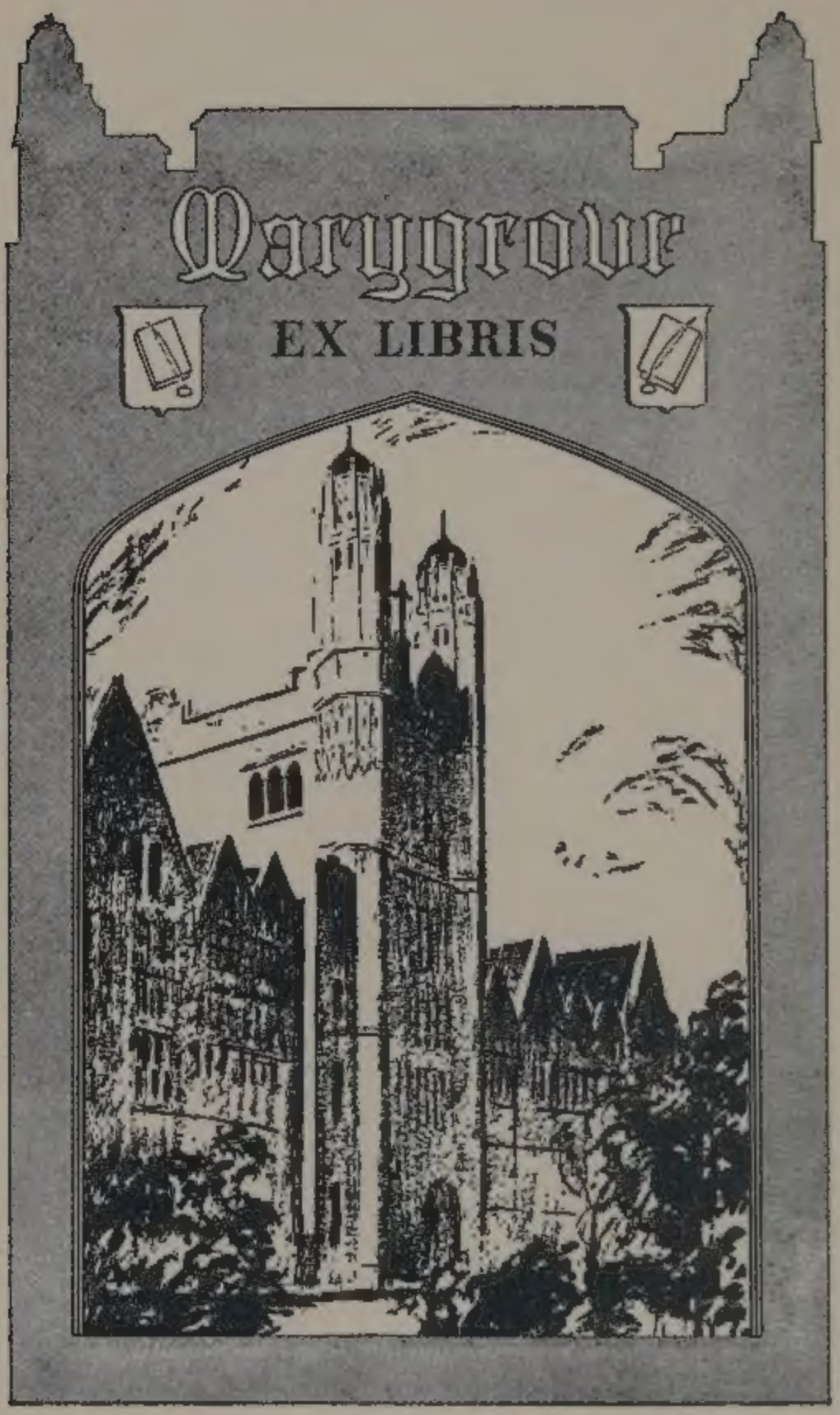
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THE STANDARD EDITION OF
THE COMPLETE PSYCHOLOGICAL WORKS
OF SIGMUND FREUD

*

VOLUME V

THE STANDARD EDITION
OF THE COMPLETE PSYCHOLOGICAL WORKS OF

# SIGMUND FREUD

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*VOLUME V*

(1900–1901)

## The Interpretation of Dreams

(SECOND PART)

*and*

## On Dreams

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## CHAPTER VI (*continued*)

### (D)

### CONSIDERATIONS OF REPRESENTABILITY

We have been occupied so far with investigating the means by which dreams represent the relations between the dream-thoughts. In the course of this investigation, however, we have more than once touched upon the further topic of the general nature of the modifications which the material of the dream-thoughts undergoes for the purpose of the formation of a dream. We have learnt that that material, stripped to a large extent of its relations, is submitted to a process of compression, while at the same time displacements of intensity between its elements necessarily bring about a psychical transvaluation of the material. The displacements we have hitherto considered turned out to consist in the replacing of some one particular idea by another in some way closely associated with it, and they were used to facilitate condensation in so far as, by their means, instead of *two* elements, a single common element intermediate between them found its way into the dream. We have not yet referred to any other sort of displacement. Analyses show us, however, that another sort exists and that it reveals itself in a change in the *verbal expression* of the thoughts concerned. In both cases there is a displacement along a chain of associations; but a process of such a kind can occur in various psychical spheres, and the outcome of the displacement may in one case be that one element is replaced by another, while the outcome in another case may be that a single element has its *verbal form* replaced by another.

This second species of displacement which occurs in dream-formation is not only of great theoretical interest but is also specially well calculated to explain the appearance of fantastic absurdity in which dreams are disguised. The direction taken by the displacement usually results in a colourless and abstract expression in the dream-thought being exchanged for a pictorial and concrete one. The advantage, and accordingly the purpose, of such a change jumps to the eyes. A thing that is pictorial is,

from the point of view of a dream, a thing that is *capable of being represented*: it can be introduced into a situation in which abstract expressions offer the same kind of difficulties to representation in dreams as a political leading article in a newspaper would offer to an illustrator. But not only representability, but the interests of condensation and the censorship as well, can be the gainers from this exchange. A dream-thought is unusable so long as it is expressed in an abstract form; but when once it has been transformed into pictorial language, contrasts and identifications of the kind which the dream-work requires, and which it creates if they are not already present, can be established more easily than before between the new form of expression and the remainder of the material underlying the dream. This is so because in every language concrete terms, in consequence of the history of their development, are richer in associations than conceptual ones. We may suppose that a good part of the intermediate work done during the formation of a dream, which seeks to reduce the dispersed dream-thoughts to the most succinct and unified expression possible, proceeds along the line of finding appropriate verbal transformations for the individual thoughts. Any one thought, whose form of expression may happen to be fixed for other reasons, will operate in a determinant and selective manner on the possible forms of expression allotted to the other thoughts, and it may do so, perhaps, from the very start—as is the case in writing a poem. If a poem is to be written in rhymes, the second line of a couplet is limited by two conditions: it must express an appropriate meaning, and the expression of that meaning must rhyme with the first line. No doubt the best poem will be one in which we fail to notice the intention of finding a rhyme, and in which the two thoughts have, by mutual influence, chosen from the very start a verbal expression which will allow a rhyme to emerge with only slight subsequent adjustment.

In a few instances a change of expression of this kind assists dream-condensation even more directly, by finding a form of words which owing to its ambiguity is able to give expression to more than one of the dream-thoughts. In this way the whole domain of verbal wit is put at the disposal of the dream-work. There is no need to be astonished at the part played by words in dream-formation. Words, since they are the nodal points of numerous ideas, may be regarded as predestined to ambiguity;

and the neuroses (e.g. in framing obsessions and phobias), no less than dreams, make unashamed use of the advantages thus offered by words for purposes of condensation and disguise.[1] It is easy to show that dream-distortion too profits from displacement of expression. If one ambiguous word is used instead of two unambiguous ones the result is misleading; and if our everyday, sober method of expression is replaced by a pictorial one, our understanding is brought to a halt, particularly since a dream never tells us whether its elements are to be interpreted literally or in a figurative sense or whether they are to be connected with the material of the dream-thoughts directly or through the intermediary of some interpolated phraseology.[2] In interpreting any dream-element it is in general doubtful

(*a*) whether it is to be taken in a positive or negative sense (as an antithetic relation),

(*b*) whether it is to be interpreted historically (as a recollection),

(*c*) whether it is to be interpreted symbolically, or

(*d*) whether its interpretation is to depend on its wording. Yet, in spite of all this ambiguity, it is fair to say that the productions of the dream-work, which, it must be remembered, *are not made with the intention of being understood*, present no greater difficulties to their translators than do the ancient hieroglyphic scripts to those who seek to read them.

I have already given several examples of representations in dreams which are only held together by the ambiguity of their wording. (For instance, 'She opened her mouth properly' in the dream of Irma's injection [p. 111] and 'I could not go after all' in the dream which I last quoted [p. 336 f.].) I will now record a dream in which a considerable part was played by the turning of abstract thought into pictures. The distinction between dream-interpretation of this kind and interpretation by means of symbolism can still be drawn quite sharply. In the case of symbolic dream-interpretation the key to the symbolization is

[1] [*Footnote added* 1909:] See my volume on jokes (1905*c*) [especially the later part of Chapter VI] and the use of 'verbal bridges' in the solution of neurotic symptoms. [See, e.g., the synthesis of Dora's first dream at the end of Section II of Freud, 1905*e* (where the term 'switch-words' is also used), and the solution of the 'Rat Man's' rat-obsession in Section I(G) of Freud, 1909*d*.]

[2] [The remainder of this paragraph was added as a footnote in 1909 and included in the text in 1914.]

arbitrarily chosen by the interpreter; whereas in our cases of verbal disguise the keys are generally known and laid down by firmly established linguistic usage. If one has the right idea at one's disposal at the right moment, one can solve dreams of this kind wholly or in part even independently of information from the dreamer.

A lady of my acquaintance had the following dream: *She was at the Opera. A Wagner opera was being performed, and had lasted till a quarter to eight in the morning. There were tables set out in the stalls, at which people were eating and drinking. Her cousin, who had just got back from his honeymoon, was sitting at one of the tables with his young wife, and an aristocrat was sitting beside them. Her cousin's wife, so it appeared, had brought him back with her from the honeymoon, quite openly, just as one might bring back a hat. In the middle of the stalls there was a high tower, which had a platform on top of it surrounded by an iron railing. High up at the top was the conductor, who had the features of Hans Richter. He kept running round the railing, and was perspiring violently; and from that position he was conducting the orchestra, which was grouped about the base of the tower. She herself was sitting in a box with a woman friend* (whom I knew). *Her younger sister wanted to hand her up a large lump of coal from the stalls, on the ground that she had not known it would be so long, and must be simply freezing by now.* (*As though the boxes required to be heated during the long performance.*)

Even though the dream was well focused on a single situation, yet in other respects it was sufficiently senseless: the tower in the middle of the stalls, for instance, with the conductor directing the orchestra from the top of it! And above all the coal that her sister handed up to her! I deliberately refrained from asking for an analysis of the dream. But since I had some knowledge of the dreamer's personal relations, I was able to interpret certain pieces of it independently of her. I knew she had had a great deal of sympathy for a musician whose career had been prematurely cut short by insanity. So I decided to take the tower in the stalls metaphorically. It then emerged that the man whom she had wanted to see in Hans Richter's place *towered high above* the other members of the orchestra. The tower might be described as a composite picture formed by apposition. The lower part of its structure represented the man's greatness; the railing at the top, behind which he was running round

like a prisoner or an animal in a cage—this was an allusion to the unhappy man's name[1]—represented his ultimate fate. The two ideas might have been brought together in the word '*Narrenturm*'.[2]

Having thus discovered the mode of representation adopted by the dream, we might attempt to use the same key for solving its second apparent absurdity—the coal handed up to the dreamer by her sister. 'Coal' must mean 'secret love':

> Kein *Feuer*, keine *Kohle*
> kann brennen so heiss
> als wie *heimliche Liebe*,
> von der niemand nichts weiss.[3]

She herself and her woman friend had been left unmarried [German '*sitzen geblieben*', literally 'left sitting']. Her younger sister, who still had prospects of marriage, handed her up the coal 'because she had not known *it would be so long*'. The dream did not specify *what* would be so long. If it were a story, we should say 'the performance'; but since it is a dream, we may take the phrase as an independent entity, decide that it was used ambiguously and add the words 'before she got married.' Our interpretation of 'secret love' is further supported by the mention of the dreamer's cousin sitting with his wife in the stalls, and by the *open* love-affair attributed to the latter. The dream was dominated by the antithesis between secret and open love and between the dreamer's own fire and the coldness of the young wife. In both cases, moreover, there was someone 'highly-placed'—a term applying equally to the aristocrat and to the musician on whom such high hopes had been pinned.[4]

The foregoing discussion has led us at last to the discovery of a third factor[5] whose share in the transformation of the dream-

[1] [*Footnote added* 1925:] Hugo Wolf.

[2] [Literally 'Fools' Tower'—an old term for an insane asylum.]

[3] [No *fire*, no *coal*
So hotly glows
As *secret love*
Of which no one knows.
German *Volkslied*.]

[4] [The element of absurdity in this dream is commented upon on p. 435.]

[5] [The two previous ones being condensation and displacement.]

thoughts into the dream-content is not to be underrated: namely, *considerations of representability in the peculiar psychical material of which dreams make use*—for the most part, that is, representability in visual images. Of the various subsidiary thoughts attached to the essential dream-thoughts, those will be preferred which admit of visual representation; and the dream-work does not shrink from the effort of recasting unadaptable thoughts into a new verbal form—even into a less usual one—provided that that process facilitates representation and so relieves the psychological pressure caused by constricted thinking. This pouring of the content of a thought into another mould may at the same time serve the purposes of the activity of condensation and may create connections, which might not otherwise have been present, with some other thought; while this second thought itself may already have had its original form of expression changed, with a view to meeting the first one half-way.

Herbert Silberer (1909)[1] has pointed out a good way of directly observing the transformation of thoughts into pictures in the process of forming dreams and so of studying this one factor of the dream-work in isolation. If, when he was in a fatigued and sleepy condition, he set himself some intellectual task, he found that it often happened that the thought escaped him and that in its place a picture appeared, which he was then able to recognize as a substitute for the thought. Silberer describes these substitutes by the not very appropriate term of 'auto-symbolic'. I will here quote a few examples from Silberer's paper [ibid., 519–22], and I shall have occasion, on account of certain characteristics of the phenomena concerned, to return to them later. [See p. 503 ff.]

'*Example* 1.—I thought of having to revise an uneven passage in an essay.

'*Symbol.*—I saw myself planing a piece of wood.'

'*Example* 5.—I endeavoured to bring home to myself the aim of certain metaphysical studies which I was proposing to make. Their aim, I reflected, was to work one's way through to ever higher forms of consciousness and layers of existence, in one's search for the bases of existence.

[1] [This paragraph and the subsequent quotation from Silberer were added in 1914.]

'*Symbol*: I was pushing a long knife under a cake as though to lift out a slice.

'*Interpretation*: My motion with the knife meant the "working my way through" which was in question. Here is the explanation of the symbolism. It is frequently time to time my business at meals to cut up a cake and distribute the helpings. I perform the task with a long, flexible knife, which demands some care. In particular, to lift out the slices cleanly after they have been cut offers certain difficulties: the knife must be pushed in sideways under the slice corresponding to the slow working my way through to reach the bases. But there is yet more to be said in the picture. For the cake in the symbol was a Dobos torte (a cake with a number of 'layers' through which, in cutting it, the knife has to penetrate—the "layers" of consciousness and thought).'

*Example 9*: I have lost the thread in a train of thought. I tried to find it again, but had to admit that the starting point had completely escaped me.

*Symbol*: Part of a conversation, or scene with the last lines of type fallen away.'

In view of the part played by jokes, quotations, songs and proverbs in the mental life of educated people, it would fully agree with our expectations if disguises of such kinds were used with extraordinary frequency for representing dream-thoughts. What, for instance, is the meaning in a dream of a number of carts, each loaded with a different sort of vegetable? They stand for a wish in contrast to *Kraut und Rüben* (literally 'cabbages and turnips', that is to say, 'higgledy-piggledy', and according to Stekel 'disorder'). I am surprised that this dream has only been reported to me once.[1] A dream-symbolism of universal validity has only emerged in the case of a few subjects (on the basis of generally familiar allusions and verbal substitutes). Moreover a good part of this symbolism is shared by dreams with psychoneuroses, legends and popular customs.[2]

Indeed, when we look into the matter more closely, we must recognize the fact that the dream-work is doing nothing

*Footnote added 1925*: [I have since met with this image again so I have no confidence in the correctness of the interpretation.

[2] The suspected dream-symbolism is treated at length in the next section.]

or sexual [illegible] of this kind. In order to gain [illegible] in this case the possibility of a representation [illegible] which preserves [illegible] shows the parts which it has played and shown in the [illegible] and it gives preference to those transformations of the repressed material which can also become conscious in the form of jokes or allusions and of which the patient's neurotic patients are so fond. At this point we should reach an understanding of Scherner's dream-interpretations whose essential correctness I have defended elsewhere [pp. 93 ff. and 99 f.]. The imagination's preoccupation with the subject's own body is by no means peculiar to dreams but is found in psychic life only as a whole. My analyses have shown me that it is habitually present in the unconscious as the germs of neurosis and that it is derived from sexual curiosity which, in phantasy, is directed to the genitals of the other sex and to those of their own as well. Nor, as Scherner [1861] and Volkelt [1875] have implied, is it the case that the organ-ideas employed for symbolizing the body, and the sensations which are aroused by the phantasies of organ-stimulation, are always those of the genitals. Sexual interest ranges far beyond the sphere of the external genitalia. For these patients' phantasies the mouth may represent the vagina, as they do in the *Song of Solomon*; every gateway stands for one of the body-orifices; a bottle, even a water-pipe, is a reminder of the urinary apparatus; and so on. But the circle of ideas centring round plant-life or the kitchen may just as readily be chosen to express sexual images. In the former case the way has been well prepared by ancient usage, and the precipitate of imaginative symbolism reaching back to remote antiquity (e.g. the Lord's vineyard, the seed and the planter's garden in the *Song of Solomon*). The most intimate details of sexual life may be thought and dreamt of in seemingly innocent allusions to activities in the kitchen; and the symptoms of hysteria could never be interpreted if we forgot that sexual symbolism has found its best [illegible] which is commonplace, not [illegible]. There is a very sexual meaning behind the nervous vomiting of a craving for blood or raw meat, or the disgust at the sight of eggs or meat or [illegible] behind the

[illegible] [illegible] evidence of this is to be found in the [illegible]

enormous exaggeration in neurotics of the natural human dread of snakes. Wherever neuroses make use of such disguises they are following paths along which all humanity passed in the earliest periods of civilization—paths of whose continued existence to-day, under the thinnest of veils, evidence is to be found in ancient customs, superstitions and customs.

I will now append the 'flowery' dream dreamt by one of my women patients which I have already [p. 345] promised to record. I have indicated in small capitals those elements in it that are to be given a sexual interpretation. The dreamer quite lost her liking for this pretty dream after it had been interpreted.

a. INTRODUCTORY DREAM. *She went into the kitchen, where her two maid-servants were and found fault with them for not having got her dish of food ready. At the same time she saw quite a quantity of crockery standing upside down to drain, common crockery piled up in heaps.* [Later addition:] *The two maid-servants went to fetch some water and had to step into a kind of river which came right up to the house into the yard.*[1]

b. MAIN DREAM.[2] *She was descending from a height*[3] *over some strangely constructed palisades or fences, which were put together into large panels and consisted of small squares of trellis-work.*[4] *It was not intended for climbing over, she had trouble in finding a place to put her feet in and felt glad that her dress had not been caught anywhere, so that she had stayed respectable as she went along.*[5] *She was holding a* BIG BRANCH *in her hand*[6]*, actually it was like a tree covered over with* RED BLOSSOMS, *branching and spreading out.*[7] *There was an idea of their being cherry-*BLOSSOMS, *but they also looked like double* CAMELLIAS, *though of course those do not grow on trees. As she went down, first she*

[1] For the interpretation of this introductory dream, which is to be interpreted as a causal dependent clause, see p. 345. [Cf. also pp. 319 and 325.]

[2] Describing the course of her life.

[3] Her high descent: a wishful anticipation to the introductory dream.

[4] A composite picture uniting two localities: what were known as the 'grounds' of her family home, where she used to play with her brother, the object of her later phantasies, and a farm belonging to a bad uncle who used to tease her.

[5] A wishful anticipation to a real recollection of her uncle's farm, where she used to throw off her clothes in her sleep.

[6] Just as the archangel carries a spray of lilies in pictures of the Annunciation.

[7] For the explanation of this composite image see p. 319: innocence, menstruation, *La dame aux camélias*.

*had* ONE *then suddenly* TWO, *and later again* ONE.[1] *When she got down, the other* BLOSSOMS *were dried in a good deal* FAITED. *Then he said after she had got down, a manner-and* (*she felt she need to say* "*and combing a comrade*" *her, that is to say he was using a* P. P. P. *to drag out some* THREE TUFTS OF HAIR *that were hanging down from it like mo*[2]. *Some other workmen had cut down some* BRANCHES *from a* GARDEN *and thrown them into the* ROAD, *where they* LAY ABOUT *so that a lot of people took some. But he asked whether that was all right, whether she might* TAKE ONE TWIG. *A young man whom she knew, a* STRANGER, *was standing in the garden, she went up to him to ask how* BRANCHES *of that kind could be* TRANSPLANTED INTO HER OWN GARDEN.[3] *He embraced her whereupon she struggled and asked him what he was thinking of and who her he thought people could embrace her like that. He said there was no harm in that, it was allowed.*[4] *He then said he was wishing to go into the* OTHER GARDEN *with her to show her how the planting was done and asked some thing she could not quite understand. Instead I need three* YARDS, *after she gave him three square yards or three* [illegible] *of ground. It was as though he were asking her for something in return for his willingness as though he intended* TO COMPENSATE HIMSELF IN HER GARDEN *or as though he wanted to* CHEAT *some way or other to get some advantage from it without causing her harm. Whether he really obtained her something she had no idea.*

This dream which I have brought forward on account of its [illegible] elements may be described as a biographical one. Dreams of this kind occur frequently during psychoanalysis but perhaps only rarely outside it.[5]

[1] Referring to the multiplicity of the people involved in her phantasy.

[2] That is whether she might pull her drawers down. The masturbatory [illegible] even [illegible] to pull one down or [illegible] a [illegible] (German *Grete* equivalent to the English colloquialism *Peggy*). Freud had a [illegible] drawn attention to this [illegible] at the end of his paper on 'Screen Memories' (1899*a*) (see also below, p. 521).

[3] The branch had long since come to stand for the male genital organ, incidentally it also made a plain allusion to her father's name.

[4] This as well as what was [illegible] related to marriage precautions.

[5] The [illegible] paragraph was added [illegible] to the previous paragraph [illegible]. Another one has been recorded by Jekels and Bergler (1949), and another which [illegible] by Ferenczi (1924*c*). A [illegible] dream will be found near the end of Freud's 'History of the Psycho-Analytic Movement' (1914*d*).]

I naturally have at my disposal[1] a superfluity of material of this kind, but to report it would involve us too deeply in a consideration of neurotic conditions. It all leads to the same conclusion, namely that there is no necessity to assume that any peculiar symbolizing activity of the mind is operating in the dream-work, but that dreams make use of any symbolizations which are already present in unconscious thinking, because they fit in better with the requirements of dream-construction on account of their representability and also because as a rule they escape censorship.

[1] [In the first three editions, 1900, 1909 and 1911, this paragraph was preceded by another, which was omitted from 1914 onwards. The deleted paragraph ran as follows: "I must mention another circle of ideas which often serves as a disguise for sexual material both in dreams and in neuroses, namely ideas connected with changing house. 'Changing house' may easily be replaced by the word '*Ausziehen*' [meaning both 'moving house' and 'undressing'] and is thus connected with the subject of 'clothing'. If there is also a lift or elevator in the dream, we shall be reminded of the English word 'to lift', that is, 'to lift one's clothes'."]

(E)

## REPRESENTATION BY SYMBOLS IN DREAMS
## SOME FURTHER TYPICAL DREAMS

The analysis of this last, biographical dream is clear evidence that I recognized the presence of symbolism in dreams from the very beginning. But it was only by degrees and as my experience increased that I arrived at a full appreciation of its extent and significance, and I did so under the influence of the contributions of Wilhelm Stekel [1911], about whom a few words will not be out of place here. [1925]

That writer, who has perhaps damaged psycho-analysis as much as he has benefited it, brought forward a large number of unsuspected translations of symbols; to begin with they were met with scepticism, but later they were for the most part confirmed and had to be accepted. I shall not be detracting from the value of Stekel's services if I add that the sceptical reserve with which his proposals were received was not without justification. For the examples by which he supported his interpretations were often unconvincing, and he made use of a method which must be rejected as scientifically untrustworthy. Stekel arrived at his interpretations of symbols by way of intuition, thanks to a peculiar gift for the direct understanding of them. But the existence of such a gift cannot be counted upon generally; its effectiveness is exempt from all criticism and consequently its findings have no claim to credibility. It is as though one sought

[1] [With the exception of two paragraphs on p. 349 f., none of Section E of this chapter appeared in the first edition of the book. As explained in the Editor's Introduction, p. xiii, much of the material was added in the 1909 and 1911 editions, but in them it was included in Chapter V under the heading of 'Typical Dreams'. Section D of that chapter. In the edition of 1914 the present section was first constituted partly from the material previously added to Chapter V and partly from further new material. Still more material was added in subsequent editions. In view of these complications in this section a date has been added in square brackets at the end of each paragraph. It will be understood from what has been said that material dated 1909 and 1911 originally appeared in Chapter V and was transferred to its present position in 1914.]

to base the diagnosis of infectious diseases upon olfactory impressions received at the patient's bedside—though there have undoubtedly been clinicians who could accomplish more than other people by means of the sense of smell which is usually atrophied—and were really able to diagnose a case of enteric fever by smell. [1925.]

Advances in psycho-analytic experience have brought to our notice patients who have shown a direct understanding of dream-symbolism of this kind to a surprising extent. They were often sufferers from dementia praecox, so that for a time there was an inclination to suspect every dreamer who had this grasp of symbols of being a victim of that disease.[1] But such is not the case. It is a question of a personal gift or peculiarity which has no visible pathological significance. [1925.]

When we have become familiar with the abundant use made of symbolism for representing sexual material in dreams, the question is bound to arise of whether many of these symbols do not occur with a permanently fixed meaning—like the grammalogues in shorthand—and we shall feel tempted to draw up a new 'dream-book' on the decoding principle [see p. 477 f.]. On that point there is this to be said: this symbolism is not peculiar to dreams, but is characteristic of unconscious ideation, in particular among the people, and it is to be found in folklore and in popular myths, legends, linguistic idioms, proverbial wisdom and current jokes, to a more complete extent than in dreams. [1909.]

It would therefore carry us far beyond the sphere of dream-interpretation if we were to do justice to the significance of symbols and discuss the numerous, and to a large extent still unsolved, problems attaching to the concept of a symbol.[2] We must restrict ourselves here to remarking that representation by a symbol is among the indirect methods of representation, but that all kinds of indications warn us against lumping it in with other forms of indirect representation without being able to

[1] [Freud remarks elsewhere (1913*b*) that just as the presence of dementia praecox facilitates the interpretation of symbols, so an obsessional neurosis makes it more difficult.]

[2] *Footnote* 1911: Cf. the works of Riklin (1908) and of his (1909) pupils Maeder (1908), Abraham [1909] etc. on symbolism and the non-medical writers to whom they refer. [Compare also *Totem and Taboo* (1914).] What is most to the point on this subject will be found in Rank and Sachs (1914), Chapter I. [*Added* 1925: See further Jones (1916).]

form any clear conceptual picture of their distinguishing features. In a number of cases the element in common between a symbol and what it represents is obvious; in others it is concealed and the choice of the symbol seems puzzling. It is precisely these latter cases which must be able to throw a light upon the ultimate meaning of the symbolic relation and they indicate that it is of a genetic character. Things that are symbolically connected to-day were probably united in prehistoric times by conceptual and linguistic identity.[1] The symbolic relation seems to be a relic and a mark of former identity. In this connection we may observe how in a number of cases the use of a common symbol extends further than the use of a common language, as was already pointed out by Schubert (1814).[2] A number of symbols are used as language-use from which others (e.g. Fairyship, Zeppelin) are being continuously down to the present time. [1914.]

Dreams make use of this symbolism for the disguised representation of their latent thoughts. Incidentally many of the symbols are habitually or almost habitually employed to express the same thing. Nevertheless, the peculiar plasticity of the psychical material in dreams, must never be forgotten. Often enough a symbol has to be interpreted in its proper meaning and not symbolically; while on other occasions a dreamer may derive from his private memories the power to employ as sexual symbols all kinds of things which are not ordinarily employed as such.[3] If a dreamer has a choice open to him between a number of symbols, he will decide in favour of the

[1] [*Footnote added* 1914.] This view would be powerfully supported by a theory put forward by Dr. Hans Sperber (1912). He is of the opinion that sexual terms, words referred to sexual things but afterwards lost their sexual meaning through being applied to other things and activities which were common, will be sexual symbols.

[2] [This last clause was added in 1914.] *Footnote* 1914. For instance, according to Lessmann (see Rank, 1912*a*), a ship nursing on the waves is seen in dreams of Hungarian dreamers, though the term *hajadon* (a ship = a virgin) is unknown in that language. See also p. 391 *footnote* 1. In dreams of speakers of French and other Romance languages a room is used to symbolize a woman, though these languages have nothing akin to the German expression *Frauenzimmer*. See p. 384.

[3] In the editions of 1908 and 1909 only the following sentence appeared at this point. Moreover the ordinarily used sexual symbols are not invariably unambiguous.]

one which is connected in its subject-matter with the rest of the material of the thought which, that is to say, has individual grounds for its acceptance in addition to the typical ones. [1909; last sentence 1914.]

Though the later investigations since the time of Scherner have made it impossible to dispute the existence of dream-symbolism even [illegible] [...] [illegible] that there can be no doubt that our dreams are full of symbolism, yet it must be confessed that the presence of symbolism in dreams not only facilitates their interpretation but also makes it more difficult. As a rule the technique of interpreting according to the dreamer's free associations leaves us in the lurch when we come to the symbolic elements in the dream-content. Regard for scientific dream-symbols our returning to the arbitrary judgement of the dream-interpreter as it was employed in ancient times and seems to have been revived in the technical interpretations of Stekel. We are thus obliged, in dealing with those elements of the dream-content which must be recognized as symbolic, to adopt a combined technique, which on the one hand rests on the dreamer's associations and on the other hand fills the gaps from the interpreter's knowledge of symbols. We must exercise a certain caution in resolving symbols with a careful study of them in dreams which afford particularly clear instances of their use, in order to disarm the danger of arbitrariness in dream-interpretation. The uncertainties which still attach to our activities as interpreters of dreams owing in part from our incomplete knowledge which can be progressively improved as we advance further but in part from certain characteristics of dream-symbols themselves. They [illegible] have more than one or even several meanings and, as with Chinese script, the correct interpretation can always be arrived at on each occasion from the context. This ambiguity of the symbols ties up with the characteristic of dreams for admitting of over-interpretation [see p. [illegible]] for representing in a single piece of content thoughts and wishes which are often widely divergent in their nature. [1914.]

Subject to these qualifications and reservations I will now proceed. The Emperor and Empress or the King and Queen as a rule ready represent the dreamer's parents, and a Prince or Princess represents the dreamer himself or herself. [...]

But the same high authority is attributed to great men as to the Emperor and for that reason Goethe, for instance, appears as a father-symbol in some dreams (Fitschmann, 1913) [1919].

All elongated objects, such as sticks, tree-trunks and umbrellas (the opening of these last being comparable to an erection) may stand for the male organ [1908] as well as all long sharp weapons, such as knives, daggers and pikes [1911]. Another frequent though not entirely interchangeable symbol of the same thing is a railway-train—possibly on account of the rushing up and down [1900]. Boxes, cases, chests, cupboards and ovens represent the uterus [1900] and also hollow objects, ships, and vessels of all kinds [1910]. Rooms in dreams are usually women ('*Frauenzimmer*', [see p. 214 n.]), if the various ways in and out of them are represented this interpretation is scarcely open to doubt. [1916.] In this connection interest in whether the room is open or locked is easily intelligible. (Cf. Dora's first dream in my 'Fragment of an Analysis of a Case of Hysteria', 1905*e* [Footnote near the beginning of Section II].) There is no need to name explicitly the key that unlocks the room. In his ballad of Count Eberstein, Uhland has used the symbolism of locks and keys to construct a charming piece of bawdry [1911].

A dream of going through a suite of rooms is a brothel or harem dream [1900]. But, as Sachs [1914] has shown by some neat examples, it can also be used by antithesis to represent marriage [1914]. We find an interesting link with the sexual researches of childhood when a dreamer dreams of two rooms which were originally one or when he sees a familiar room divided into two in the dream, or *vice versâ*. In childhood the female genitals and the anus are regarded as a single area; the

(*Footnote added* 1919.) One of my patients, who was living in a boarding-house, dreamt that *he met one of the maid-servants and asked her what her number was. To his surprise she answered "14."* He had in fact started a liaison with this girl and had paid several visits to her in her bedroom. She had not unnaturally been afraid that the landlady might become suspicious and, on the day before the dream, she had proposed that they should meet in an unoccupied room. This room was actually "No. 14"; while in the dream it was the woman herself who bore this number. It would hardly be possible to imagine clearer proof of an identification between a woman and a room. (Cf. Artemidorus, *Onirocritica*, Book II, Chapter X: "It is, for instance, a bed-chamber if guests for a wife, if such there be in the house." (Trans. F. S. Krauss, 1881, 110.))

'bottom'—in accordance with the infantile cloaca theory;[1] and it is not until later that the discovery is made that this region of the body comprises two separate cavities and orifices. [1919.] —Steps, ladders or staircases, or, as the case may be, walking up or down them, are representations of the sexual act.[2]—Smooth walls over which the dreamer climbs, the façades of houses, down which he lowers himself—often in great anxiety—correspond to erect human bodies, and are probably repeating in the dream recollections of a baby's climbing up his parents or nurse. The 'smooth' walls are men; in his fear the dreamer often clutches hold of 'projections' in the façades of houses. [1911.]—Tables, tables laid for a meal, and boards also stand for women—no doubt by antithesis, since the contours of their bodies are eliminated in the symbols. [1909.] 'Wood' seems, from its linguistic connections, to stand in general for female 'material'. The name of the Island of 'Madeira' means 'wood' in Portuguese. [1911.] Since 'bed and board' constitute marriage, the latter often takes the place of the former in dreams and the sexual complex of ideas is, so far as may be, transposed on to the eating complex. [1909.] As regards articles of clothing, a woman's hat can very often be interpreted with certainty as a genital organ, and, moreover, as a

[1] See the section on 'Infantile Sexual Theories' in the second of Freud's *Three Essays on the Theory of Sexuality* (1905d).

[2] [Footnote 1911:] I will repeat here what I have written on this subject elsewhere (Freud, 1910d): 'A short time ago I heard that a psychologist whose views are somewhat different from ours had remarked to one of us that, when all was said and done, we did undoubtedly exaggerate the hidden sexual significance of dreams: his own commonest dream was of going upstairs, and there could not be anything sexual in that. We were put on the alert by this objection, and began to turn our attention to the appearance of steps, staircases and ladders in dreams, and were soon in a position to show that staircases (and analogous things) were unquestionably symbols of copulation. It is not hard to discover the basis of the comparison: we come to the top in a series of rhythmical movements and with increasing breathlessness and then, with a few rapid leaps, we can get to the bottom again. Thus the rhythmical pattern of copulation is reproduced in going upstairs. Nor must we omit to bring in the evidence of linguistic usage. It shows us that "mounting" [German "steigen"] is used as a direct equivalent for the sexual act. We speak of a man as a "Steiger" ["mounter"] and of "nachsteigen" ["to run after", literally "to climb after"]. In French the steps on a staircase are called "marches" and "un vieux marcheur" has the same meaning as our "ein alter Steiger" ["an old rake"].' [Cf. also p. [illegible].]

*mans*. The same is true of an overcoat [German '*Mantel*'], though in this case it is not clear to what extent the use of the symbol is due to a very superficial assonance. In men's dreams a necktie often appears as a symbol for the penis. No doubt this is partly because neckties are strong, dependent objects and peculiar to men, but also because they can be chosen according to taste—a liberty which in the case of the object symbol denied to us by Nature.[1] Men who make use of this symbol in dreams are often very extravagant in ties in real life and own whole collections of them. [91.] It is highly probable that all complicated machinery and apparatus of a strongly sexual character in dreams stand for the genitals, and as a rule male ones. [...] In describing which dream symbolism is as indefatigable as the joke-work.[2] [...] Nor is there any doubt that all weapons and tools are used as symbols for the male organ: e.g. penknives, hammers, rifles, revolvers, daggers, sabres, etc. [...] In the same way certain landscapes in dreams, especially any containing bridges or wooded hills, may clearly be recognized as descriptions of the genitals. [...] Marcinowski [1919] has published a collection of dreams illustrated by their dreamers with drawings that are meant to represent landscapes and other localities occurring in the dreams. These drawings bring out very clearly the distinction between a dream's manifest and latent meaning. Whereas for the innocent eye they appear as plans, maps and so on, closer inspection shows that they represent the human body, the genitals, etc., and from then on the dreams become intelligible. See in this connection Pfister's papers [1913] and [1913a] on cryptograms and puzzle-pictures. [94.] In the case of certain typical recurrent dreams, it is worth considering whether they may not be put together from components with a sexual

*Footnote added* 1914. Compare the drawing made by a nineteen-years-old male patient reproduced in *Zur Psychoanalyse* 2 (1913), 85, which is stated to represent a man with a necktie consisting of a snake which is turning in the direction of a girl. See also the story of 'The Bashful Man' in *Archiv für Psychologie* 6, 344. 'A lady went into a bathing-machine and there she came upon a gentleman who scarcely had time to put on his shirt. He was very much embarrassed but hurriedly covering his thighs with the front part of his shirt he exclaimed: "Excuse me, but I've not got my necktie on."'

[1] (See Freud's volume on jokes (1905), in which he introduced the term joke-work (*Witzarbeit*) as an analogy of dream-work, to designate the psychological processes involved in the production of jokes.)

meaning [...] often enough stand for the genitals, but there are a number of other symbols [...] Snakes [...] stand for the brother as a penis [...] represent castration symbolism [...] represent castration symbolism [...] baldness, [...] one of the ordinary symbols for a penis [...] dressed or [...] of castration. The appearance [...] whose hair grows [...] the same significance [...] Many of the beasts which are used as genital symbols in myth and folklore play the same part in dreams (e.g. [...] account of the [...] important symbols [...] snakes. Small animals and vermin [...] unpleasant [...] Boring or stinging pictured with [...] pregnancy. [...] In dreams deserves [...] its shape. [1914.]

A number of other symbols have been put forward, with supporting examples, by Stekel, but have not yet been sufficiently verified. [...] Stekel's work suffers in part from his *Die Sprache des Traumes* [...] the best collection of the previously known symbols. Many of these show penetration and further examination has proved them correct; for instance, his section on the symbolism of death. But his abnormal lack of critical faculty and his tendency to generalization at all costs throw doubts upon others of his interpretations or render them unusable, so that it is hardly possible to exercise caution in accepting his conclusions. I therefore restrict myself to drawing attention to only a few of his findings. [1925.]

According to Stekel, right and left in dreams have an ethical sense. 'The right hand path always means the path of righteousness and the left-hand one that of crime. This "left"

[1] [This point is elaborated in Section II of Freud's paper on 'The Taboo'. (1913.)] See also Freud's psychoanalytically published paper written in 1922 on Medusa's head. [1940.] See also below, p. 412.

may represent homosexuality, incest or perversion, and 'right' may represent marriage, intercourse with a prostitute and so on, always looked at from the dreamer's individual moral standpoint.' Stekel [1909, 40 ff.]. Relatives in dreams usually play the part of genitals [ibid., 43]. 'I can only confirm this in the case of sons, daughters and younger sisters' [that is only so far as they fall into the category of 'little ones']. On the other hand I have come across undoubted cases in which sisters symbolized the breasts and brothers the larger hemispheres. Stekel explains failing to catch up with a carriage as regret at a difference in age which cannot be caught up with [ibid., 43]. Luggage that one travels with is a load of sin, he says, that weighs one down [ibid., 45]. But precisely luggage often turns out to be an unmistakable symbol of the dreamer's own genitals [p. 314]. Stekel also assigns fixed symbolic meanings to numbers, such as often appear in dreams [ibid., 43 ff.]. But these explanations seem neither sufficiently verified nor even always valid, though his interpretations usually appear plausible in the individual cases [ibid.].[1] In any case the number three has been confirmed from many sides as a symbol of the male genitals. [1914.][2]

One of the generalizations put forward by Stekel concerns the double significance of genital symbols [p. 314]. 'Where', he asks, 'is there a symbol which—provided that the imagination by any means admits of it—cannot be employed both in a male and in a female sense?' [p. 314]. In any case the clause in parenthesis removes much of the certainty from this assertion, since in fact the imagination does not always admit of it. But I think it is worth while remarking that in my experience Stekel's generalization cannot be maintained in the face of the greater complexity of the facts. In addition to symbols which can stand with equal frequency for the male and for the female genitals, there are some which designate one of the sexes predominantly or almost exclusively, and yet others which are known only with

[1] And apparently by some earlier writers; see above, p. 353.

[2] At this point in the 1914 edition only the following sentence appeared: 'In Wilhelm Stekel's recently published volume *Die Sprache des Traumes* [1911] a wealth of material is to be found [illegible] and the symbolic sexual interpretation which is advocated there [illegible] can be confirmed in many cases.']

[3] [A discussion of the number three will be found in Section 3 of Freud, 1916–17.]

a male or a female meaning. For it is a fact that the imagination does not admit of long sticks, objects and weapons being used as symbols of the female genitals, or of hollow objects, such as chests, cases, boxes, etc., being used as symbols for the male ones. It is true that the tendency of dreams and of unconscious phantasies to employ sexual symbols bisexually betrays an archaic characteristic; for in childhood the distinction between the genitals of the two sexes is unknown and the same kind of genitals are attributed to both of them [1915]. But it is possible, too, to be misled into wrongly supposing that a sexual symbol is bisexual, if one forgets that in some dreams there is a general inversion of sex, so that what is male is represented as female and *vice versa*. Dreams of this kind may, for instance, express a woman's wish to be a man [1925].

The genitals can also be represented in dreams by other parts of the body: the male organ by a hand or a foot and the female genital orifice by the mouth or an ear or even an eye. The secretions of the human body—mucus, tears, urine, semen, etc.—can replace one another in dreams. This last assertion of Stekel's [1911, 49], which is on the whole correct, has been justly criticized by Kettler [1912] as requiring some qualification: what in fact happens is that significant secretions, such as semen, are replaced by indifferent ones [1913].

It is to be hoped that these very incomplete hints may serve to encourage others to undertake a more painstaking general study of the subject. [1909] I myself have attempted to give a more elaborate account of dream-symbolism in my *Introductory Lectures on Psycho-Analysis*, 1916-17 [Lecture X, 1916].

I shall now append a few examples of the use of these symbols in dreams, with the idea of showing how impossible it becomes to arrive at the interpretation of a dream if one excludes dream-symbolism and how irresistibly one is driven to accept it in many cases. [1913] At the same time, however, I should like to utter an express warning against over-estimating

*Footnote added* [1914]. However much Scherner's view of dream-symbolism may differ from the one developed in these pages, I must point out that he is to be regarded as the true discoverer of symbolism in dreams and that the investigations of psycho-analysis have at last brought recognition to his book, published as it was so many years ago in 1861, and for so long regarded as fantastic.

the importance of symbols in dream-interpretation, against restricting the work of translating dreams merely to translating symbols and against abandoning the technique of making use of the dreamer's associations. The two techniques of dream-interpretation must be complementary to each other, but both in practice and in theory the first place continues to be held by the procedure which I began by describing and which attributes a decisive significance to the comments made by the dreamer, while the translation of symbols, as I have explained it, is also at our disposal as an auxiliary method. [ 904 ]

## A Hat as a Symbol of a Man or of Male Genitals [1911]

Extract from the dream of a young woman suffering from agoraphobia and as a result of fears of seduction.

*'I was walking in the street in the summer wearing a straw hat of peculiar shape. It was middle-piece was bent upwards and its side-pieces*

[1] [This dream and the two next ones were first published in a paper entitled 'Additions to the Interpretation of Dreams'. The paper was introduced by the following paragraph, which has never been reprinted in German.

*Some Instances of Dream-Symbols.* Of the many objections that have been raised against the procedure of psychoanalysis the strangest and perhaps one might add the most characteristic seems to me to be doubt as to the existence of symbolism in dreams. The unconscious [i.e. one who carries out psychoanalytic work] has assumed the possession of such symbolism and the resolution of dreams by symbols has been practised from the earliest times. On the other hand, I am ready to admit that the occurrence of some symbols should be subject to particularly strict proof in view of their great multiplicity.

In what follows I have put together some examples from my most recent experience. Cases in which a solution is offered by a particular symbol strikes me as especially convincing. By this means a dream acquires a meaning which could otherwise never have been found. It has also been possible to fit the dream into the chain of the dreamer's thoughts and its interpretation is recognized by the subject himself.

'On a point of technique I may remark that a dreamer's associations are apt to fail precisely in connection with the symbolic elements of dreams. In my record of these few selected examples I have tried to draw a sharp line between the work of the patient or dreamer himself and my own interventions.'

The paper ended with some shorter examples, which will be found

*hung downwards* the description became hesitant at this point *in such a way that one side was longer than the other. I was cheerful and in a self confident frame of mind and, as I passed a group of young officers I thought "Now, you can all be very warm!"*

Since nothing occurred to her in connection with the hat in the dream, I said: No doubt the hat was a male genital organ, with its middle, erect stalk, grip and its two side pieces hanging down. It may seem strange perhaps, that a hat should be a man, but you will remember the phrase *"Unter die Haube kommen"* [to find a husband, literally: to come under the cap]. I intentionally gave her no interpretation of the detail about the two side-pieces hanging down at first, though it is precisely details of this kind that must point the way in determining an interpretation. I went on to say that as she had a husband with such fine genitals there was no need for her to be afraid of the officers—no need, that is, for her to wish for anything from them since as a rule she was prevented from going for a walk unprotected and unaccompanied owing to her phantasies of being seduced. I had already been able to give her this last explanation of her anxiety on several occasions upon the basis of other material.

The way in which the dreamer reacted to this interpretation was most remarkable. She withdrew her description of the hat and maintained that she had never said that the two side-pieces hung down. I was too certain of what I had heard to be led astray and stuck to my guns. She was silent for a while and then found enough courage to ask what was meant by one of her husband's testes hanging down lower than the other and whether it was the same in a man. In this way the remarkable detail of the hat was explained and the interpretation accepted by her.

At the time my patient told me this dream I had long been familiar with the hat symbol. Other, less transparent cases

represented in Section B of this chapter, Nos. 2, 3 and 4, on p. 408 f. In the original paper these were reproduced as follows:

*Some hints from the representation.* I have mentioned various forms of representation by which the actors in the theatre of dreams [the process of transforming a thought into a visual image] a peculiar fancy is revealed by dreamers, and an analysis is rarely equal to following it with its guesses. I will therefore give him a separate discussion of the [visual] perception of the dreamer, the creator of these representations, is able to explain the meaning.]

had led me to suppose that a hat can also stand for female genitals.[1]

■

### A 'Little One' as the Genital Organ Being Run Over as a Symbol of Sexual Intercourse [1911]

(Another dream of the same agoraphobic patient

*Her mother sent her little daughter away so that she had to go by herself. Then she went in a train with her mother and saw her little one walk straight on to the rails so that she was bound to be run over. She heard the cracking of her bone. This produced an uncomfortable feeling in her but no real horror. Then she looked round out of the window of the railway-carriage to see whether the parts could not be seen behind. Then she reproached her mother for having made the little one go by herself.*

Analysis. It is no easy matter to give a complete interpretation of the dream. It formed part of a cycle of dreams and can only be fully understood if it is taken in connection with the others. There is difficulty in obtaining sufficient information the material necessary for establishing the symbolism. In the first place, the patient declared that the train journey was to be interpreted historically as an allusion to a journey she had taken when she was leaving a sanatorium for nervous diseases with whose director—needless to say—she had been in love. Her mother had fetched her away, and the doctor had appeared at the station and handed her a bouquet of flowers as a parting present. It had been very awkward that her mother should have witnessed this tribute. At this point, then, her mother figured as interfering with her attempts at a love affair, and this had in fact been the part played by that severe lady during the patient's girlhood. Her next association related to the sentence 'she looked round to see whether the parts could not be seen from behind'. The façade of the dream would of course lead one to think of the parts of her little daughter who had been run over and mangled. But her association led in quite another direction,

[1] [*Footnote* 1911.] Cf. an example of hat in Kirchgraber (1912). Stekel (1909, 475) records a dream in which a hat with a feather standing up crooked in the middle of it symbolized an impotent man. (Freud suggested an explanation of hat symbolism in a later paper (1916*a*).)

She recollected having once seen her father make his way into her bedroom from behind. She went on to talk of the distinctions between the sexes, and laid stress on the fact that a man's genitals can be seen even from behind, but a woman's cannot. In this connection she herself interpreted the theme as meaning the genitals and her lack of them. She had a four-year-old daughter, as her own genital. She reproached her mother with having expected her to love as though she had no genitals, and pointed out that the same reproach was expressed in the opening scene of the dream—her mother sent her home away, so that she had to go by herself. In her analysis 'going by herself in the streets' meant not having a man, not having any sexual relations (*coire* in Latin [from which 'coitus' is derived—TRANSLATOR's note] to go with—and she disliked that). Her associations also went to show that when she was a girl she had in fact suffered from her mother's jealousy owing to the preference shown her by her father.

The deeper interpretation of this dream was shown by another dream of the same night, in which the dreamer found herself with her brother. She had actually been a boyish girl and had often been told that she should have been a boy. Her identification with her brother made it particularly clear that the latter one meant a genital organ. Her mother was threatening her brother with castration when he should have been a grown-up playing with his penis. [Footnote: Later she entered the cabin and proved that she herself had masturbated as a child.] In the dream she had clearly had designs on her brother. [Illegible] The second dream showed that she must have come to know about the male organ at an early age and have afterwards forgotten it. In the second dream all of the [illegible] sexual [illegible] which girls are ashamed of [illegible]. When I suggested to her that she had had designs, herself, she at once remembered having once touched her brother's penis. [Illegible] female genitals.']

Thus the sending away of the little one (of the genital organ) in the first dream was also related to the threat of castration. Her ultimate complaint against her mother was for not having given birth to her as a boy.

The fact that 'being run over' symbolizes sexual intercourse would not be obvious from this dream, though it has been confirmed from many other sources.

III

## The Genitals Represented by Rooms, Stairs and Shafts [1911][1]

The dream of a young man is prefaced by his father's complex.

*He was going for a walk with his father in a place which must certainly have been the Prater*[2] *since he saw the* ROTUNDA, *with a* SMALL ANNEX IN FRONT OF IT *to which a* CAPTIVE BALLOON *was attached although it looked rather* LIMP. *His father asked him what all this was for. He was surprised at his asking, but explained it to him. Then they came into a courtyard which had a large sheet of iron laid out in it. His father danced* TO PULL OFF *a large piece of it but first looked around to see if anyone was watching. He told him that he need only tell the foreman and he could take some without any bother. A* STAIRCASE *led down from this yard into a* SHAFT. *We saw that it were cushioned in some soft material rather like a leather armchair. At the end of the shaft was a long platform and then another* STAIRCASE *started.*

Analysis. The dreamer belonged to a type whose therapeutic prospects are not favourable up to a certain point. They offer no resistance at all to analysis but from then onwards turn out to be almost inaccessible. He interpreted his dream almost unaided. The Rotunda, he said, with its curved walls and the captive balloon in front of it was a penis whose limpness I have reason to complain of. Or, to use a greater certainty, we may translate the Rotunda as the buttocks, which are habitually regarded by children as part of the genitals and the small annex in front of it as the scrotum. His father asked him in the dream what all this was for, that is, what was the purpose and function of the genitals. It seemed possible to reverse this situation and

[1] [This dream and its interpretation are reproduced in Freud's *Introductory Lectures* (1916–17), Lecture XVI, No. 7.]

[2] [See footnote, p. 192.]

turn the dreamer into the questioner. Since he had in fact never questioned his father in this way, we had to look upon the dream-thought as a wish or take it as a conditional clause, such as 'If I had asked my father for sexual enlightenment . . .' We shall presently find the continuation of this thought in another part of the dream.

The courtyard in which the sheet of tin was spread out is not to be taken symbolically in the first instance. It was derived from the business premises of the dreamer's father. For reasons of discretion I have substituted 'tin' for another material in which his father actually dealt, but I have made no other change in the wording of the dream. The dreamer had entered his father's business and had taken violent objection to the somewhat dubious practices on which the firm's earnings in part depended. Consequently the dream-thought I have just interpreted may have continued in this way: 'If I had asked him, he would have deceived me just as he deceives his customers.' As regards the pulling off which served to represent his father's dishonesty in business, the dreamer himself produced a second explanation—namely that it stood for masturbating. Not only was I already familiar with this interpretation (see p. 348n. above), but there was something to confirm it in the fact that the secret nature of masturbation was represented by its reverse: it might be done openly. Just as we should expect, the masturbatory activity was once again displaced on to the dreamer's father, like the questioning in the first scene of the dream. He promptly interpreted the shaft as a vagina, having regard to the soft cushioning of its walls. I added from my own knowledge derived elsewhere that climbing down (like climbing up in other cases) described sexual intercourse (see the vagina). (See my remarks [in Freud and Abraham, 1909/10] quoted above, p. 355 n.)

The dreamer himself gave a biographical explanation of the fact that the first shaft was followed by a marsh-plain and then by another shaft. He had practised intercourse for a time but had then given it up on account of difficulties and he now hoped to be able to resume it by the help of the treatment. The dream became more indistinct, however, towards the end and it must seem probable to anyone who is familiar with these things that the influence of another topic was at work in making itself felt in the second scene of the dream and was hinted at

by the father's business, by his deceitful conduct and by the interpretation of the first shaft as a vagina all this pointed to a connection with the dreamer's mother.[1]

## IV

## The Male Organ Represented by Persons and the Female Organ by a Landscape [1911]

[The dream of an uneducated woman whose husband was a policeman, reported by B. Dattner.]

'. . . *Then someone broke into the house and she was frightened and called out for a policeman. But he had quietly gone into a church,*[2] *to which a number of steps*[3] *led up, accompanied by two tramps. Behind the church there was a hill*[4] *and above it a thick wood.*[5] *The policeman was dressed in a helmet, brass collar and cloak.*[6] *He had a brown beard. The two tramps, who went along peaceably with the policeman, had sack-like aprons tied round their middles.*[7] *In front of the church a path led up to the hill, on both sides of it there grew grass and little bushes, which became thicker and thicker and at the top of the hill turned into a regular wood.*'

## V

## Dreams of Castration in Children [1910]

(a) A boy aged three years and five months, who obviously disliked the idea of his father's returning from the front, woke up one morning in a disturbed and excited state. He kept on repeating: '*Why was Daddy carrying his head on a plate? Last night Daddy was carrying his head on a plate.*'

[1] [The following additional paragraph was appended to this dream on its first publication in Freud [1] a: 'This dream as a whole belongs to the not uncommon class of "biographical" dreams in which the dreamer gives a survey of his sexual life in the form of a continuous narrative. See the example on p. 347 ff. The frequency with which buildings, statues and landscapes are employed as symbolic representations of the body and in particular with constant reiteration of the genitals would certainly deserve a comprehensive study. Illustrated by numerous examples.

[2] Or chapel = vagina.

[3] 'Mons veneris.'

[4] 'Symbol of copulation.'

[5] 'Pubic hair.'

[6] According to an expert: demons in cloaks and hoods are of a phallic character.'

[7] 'The two halves of the scrotum.'

(*b*) A student who is now suffering from a severe obsessional neurosis remembers having repeatedly had the following dream during his sixth year: *He went to the hairdresser's to have his hair cut. A big, severe-looking woman came up to him and cut his head off. He recognized the woman as his mother.*

## VI

## Urinary Symbolism [1914]

The series of drawings reproduced [on p. 308] were found by Ferenczi in a Hungarian comic paper called *Fidibusz* and he at once saw how well they could be used to illustrate the theory of dreams. Otto Rank has already reproduced them in a paper (1912*a*, [99]).

The drawings bear the title 'A French Nurse's Dream', but it is only the last picture showing the nurse being woken up by the child's screams, that tells us that the seven previous pictures represent the phases of a dream. The first picture depicts the stimulus which should have caused the sleeper to wake: the little boy has become aware of a need and is asking for help in dealing with it. But in the dream the dreamer, instead of being in the bedroom, is taking the child for a walk. In the second picture she has already led him to a street corner where he is micturating—and she can go on sleeping. But the arousal stimulus continues, indeed, it increases. The little boy, feeling he is not being attended to, screams louder and louder. The more imperiously he insists upon his nurse waking up and helping him, the more insistent becomes the dream's assurance that everything is all right and that there is no need for her to wake up. At the same time the dream translates the increasing stimulus into the increasing dimensions of its symbols. The stream of water produced by the micturating boy becomes mightier and mightier. In the fourth picture it is already large enough to float a rowing boat, in the fifth to float a gondola, a sailing ship and finally a liner. The ingenious artist has in this way cleverly depicted the struggle between an obstinate craving for sleep and an unexhausted stimulus towards waking.

A French Nurse's Dream

## A Staircase Dream [ 9.1]

Reported and Interpreted by Otto Rank

"I have to thank the same colleague to whom I owe the dream with a dental stimulus [recorded on p. 368 ff. below] for an equally transparent emission dream.

"*I was running down the staircase [of a block of flats] in pursuit of a little girl who had done something to me in order to punish her. At the foot of the stairs someone, a grown-up woman, stopped the child for me. I caught hold of her, but I don't know whether I hit her, for I suddenly found myself on the middle of the staircase copulating with the child as it were in the air. It was not a real copulation. I was only rubbing my genitals against her external genitals, and while I did so I saw them extremely distinctly, as well as her head, which was turned upward, and a dress. During the scuffle that I saw hanging above me to my left, also as it were in the air, two small painting-like landscapes representing a house surrounded by trees. At the bottom of the margin of these, instead of the painter's signature, I saw my own first name, as though it were intended as a hint to look for it for me. Then I saw a label in front of the two pictures which said that cheaper pictures were also to be had. I then saw myself very indistinctly, as though I were lying in bed on the landing, and I was woken up by the feeling of wetness caused by the emission I had had.*"

Interpretation. On the evening of the dream-day the dreamer had been in a bookshop, and as he was waiting to be attended to he had looked at some pictures which were on view there and which represented subjects similar to those in the dream. He went up close to one small picture which had particularly pleased him, to look at the artist's name, but it had been quite unknown to him.

Later the same evening, when he was with some friends, he had heard a story of a Berlin servant girl who boasted that her illegitimate child had been 'made on the stairs'. The dreamer had enquired the details of this rather unusual event and had learnt that the servant girl had gone home with her admirer to her parents' house, where there had been no opportunity for sexual intercourse, and in his excitement the man had copulated with her on the stairs. The dreamer had

(Apparently not published elsewhere.)

made a long allusion to a mathematical expression used to describe accelerated motion, and had said that in fact the child came of a "stellar stair vintage".

So much for the connections with the previous day which appeared with some insistence in the dream-content and were reproduced by the dreamer without any disguise. But he brought up no less easily an old fragment of infantile recollection which had also found its use in the dream. The staircase belonged to the house where he had spent the greater part of his childhood and, in particular, where he had first made conscious acquaintance with the problems of sex. He had frequently played on this staircase and among other things used to slide down the banisters, riding astride on them which had given him sexual feelings. In the dream, too, he rushed down the stairs extraordinarily fast—so fast, indeed, that, according to his own specific account, he did not put his feet down on the separate steps but "flew" down them "as people say". If the infantile experience is taken into account, the beginning part of the dream seems to represent the factor of sexual excitement. But the dreamer had also often romped in a sexual way with the neighbours' children on this same staircase and in the adjacent building, and had satisfied his desires in just the same way as he did in the dream.

"If we bear in mind that Freud's researches into sexual symbolism [cf. see above, p. 351 f.] have shown that stairs and going upstairs in dreams almost invariably stand for copulation, the dream becomes quite transparent. Its motive force, as indeed was shown by its outcome, an emission, was of a purely sexual nature. The dreamer's sexual excitement was awakened during his sleep—this being represented in the dream by his rushing down the stairs. The sadistic element in the sexual excitement, based on the romping in childhood, was indicated by the pursuit and overpowering of the child. The libidinal excitement increased and pressed towards sexual action—represented in the dream by his catching hold of the child and conveying it to the middle of the staircase. Up to that point the dream was only *symbolically* sexual and would have been quite unintelligible to any inexperienced dream-interpreter. But symbolic satisfaction of that kind was not enough to guarantee a restful sleep, in view of the strength of the libidinal excitation. The excitation led to an orgasm and thus revealed

the fact that the whole staircase-symbolism represented copulation. The present dream offers a specially clear confirmation of Freud's view that one of the reasons for the use of going upstairs as a sexual symbol is the rhythmical character of both activities: for the dreamer expressly stated that the most clearly defined element in the whole dream was the rhythm of the sexual act and its up and down motion.

'I must add a word with regard to the two pictures which, apart from their real meaning, also figured in a symbolic sense as "*Frauenzimmer*".* This was shown at once by there being a large picture and a small picture, just as a large (or grown-up) girl and a small one appeared in the dream. The fact that "cheaper pictures were also to be had" led to the prostitute-complex, while on the other hand the appearance of the dreamer's first name on the small picture and the idea of its being intended as a birthday present for him were hints at the parental complex. "Born on the stairs" = "begotten by copulation".

'The indistinct final scene in which the dreamer saw himself lying in bed on the landing and had a feeling of wetness seems to have pointed the way beyond infantile masturbation still further back into childhood and to have had its prototype in similarly pleasurable scenes of bed-wetting.'

## VIII

## A Modified Staircase Dream [1914]

One of my patients, a man whose sexual abstinence was imposed on him by a severe neurosis, and whose [unconscious] phantasies were fixed upon his mother, had repeated dreams of going upstairs in her company. I once remarked to him that a moderate amount of masturbation would probably do him less harm than his compulsive self restraint, and this provoked the following dream:

*His piano-teacher reproached him for neglecting his piano-playing, and for not practising Moscheles' 'Etudes' and Clementi's 'Gradus ad Parnassum'.*

By way of comment, he pointed out that '*Gradus*' are also

* Literally 'pictures of women' – a common German idiom for 'women'.]

'steps', and that the key-board itself is a staircase, since it contains scales [ladders].

It is hard to say that there is no group of ideas that is not capable of representing sexual facts and wishes.

## IX

## The Feeling of Reality and the Representation of Repetition [1919]

A man who is now thirty-five years old reported a dream which he remembered clearly and claimed to have had at the age of four. *The lawyer who had charge of his father's affairs* – he had lost his father when he was three – *brought two large pears. He took given one of them to eat; the other lay on the window-sill in the sitting-room.* He awoke with a conviction of the reality of what he had dreamt and kept obstinately asking his mother for the second pear and insisted that it was on the window-sill. His mother had laughed at this.

Analysis. The lawyer was a jovial old gentleman who the dreamer seemed to remember had really once brought some pears along. The window-sill was as he had seen it in the dream. Nothing else occurred to him in connection with it – only that his mother had told him a dream shortly before. She had had two birds sitting on her head and had asked herself when they would fly away; they did not fly away, but one of them flew to her mouth and sucked at it.

The failure of the dreamer's associations gave us a right to attempt an interpretation by symbolic substitution. The two pears – *pommes ou poires* – were his mother's breasts which had given him nourishment, the window-sill was the projection formed by her bosom – like balconies in dreams of houses (see p. 355). His feeling of reality after waking was justified: for his mother had really sucked him, and had done so – in fact, for far longer than the usual time and his mother's breast was still available to him.[1] The dream must be translated 'Give us

[1] [Cf. p. 87. This points the fact that a special strong feeling after waking of the reality of the dream or of some part of it actually relates to the latent dream-thoughts is insisted upon by Freud in a passage towards the end of Chapter II of his study on Jensen's *Gradiva* (1907a) and in the course of his first comments on the 'Wolf Man's' dream (Section IV of Freud, 1918b).]

show) me your breast again, Mother, that I used to drink from in the past.' 'In the past' was represented by his eating one of the pears, 'again' was represented by his longing for the other. The *temporal repetition* of an act is regularly shown in dreams by the *numerical multiplication* of an object.

It is most remarkable, of course, that symbolism should already be playing a part in the dream of a four-year-old child. But this is the rule and not the exception. It may safely be asserted that dreamers have symbolism at their disposal from the very first.

The following uninfluenced recollection by a lady who is now twenty-seven shows at what an early age symbolism is employed outside dream-life as well as inside it. *She was between three and four years old. Her nurse-maid took her to the lavatory along with a brother eleven months her junior and a girl cousin of an age between the other two, to do their small business before going out for a walk. Being the eldest, she sat on the seat, while the other two sat on chambers. She asked her cousin: 'Have you got a purse too? Walter's got a little sausage, I've got a purse.' Her cousin replied: 'Yes, I've got a purse too.' The nurse-maid heard what they said with much amusement and reported the conversation to the children's mother, who reacted with a sharp reprimand.*

I will here interpolate a dream (recorded in a paper by Alfred Robitsek, 1912) in which the beautifully chosen symbolism made an interpretation possible with only slight assistance from the dreamer.

■

## 'The Question of Symbolism in the Dreams of Normal Persons' [1914]

'One objection which is frequently brought forward by opponents of psycho-analysis, and which was lately been voiced by Havelock Ellis (1911, 168), argues that though dream-symbolism may perhaps occur as a product of the neurotic mind, it is not to be found in normal persons. Now psycho-analytic research finds no fundamental, but only quantitative, distinctions between normal and neurotic life, and indeed the analysis of dreams, in which repressed complexes are operative alike in the healthy and the sick, shows a complete identity both in their

mechanisms and in their symbolism. The naive dreams of healthy people actually do represent a much simpler, more perspicuous and more characteristic symbolism than those of neurotics, for in the latter, as a result of the more powerful workings of the censorship and of the consequently more far-reaching dream distortion, the symbolism may be obscure and hard to interpret. The dream recorded below will serve to illustrate this fact. It was dreamt by a girl who is not neurotic but is of a somewhat prudish and reserved character. In the course of conversation with her I learnt that she was engaged, but that there were some difficulties in the way of her marriage which were likely to lead to its postponement. Of her own accord she told me the following dream.

"'*I arrange the centre of a table with flowers for a birthday.*'" In reply to a question she told me that in the dream she seemed to be in her own home, where she was not at present living, and had "a feeling of happiness".

"'Popular' symbolism made it possible for me to translate the dream unaided. It was an expression of her bridal wishes: the table with its floral centre-piece symbolized herself and her genitals; she represented her wishes for the future as fulfilled, for her thoughts were already occupied with the birth of a baby, so her marriage lay a long way behind her.

I pointed out to her that "*the centre of a table*" was an unusual expression, which she admitted, but I could not of course question her further directly on that point. I carefully avoided suggesting the meaning of the symbols to her, and merely asked her what came into her head in connection with the separate parts of the dream. In the course of the analysis her reserve gave place to an evident interest in the interpretation and to an openness made possible by the serious stress of the conversation.

"When I asked what flowers they had been, her first reply was "*expensive flowers, one has to pay for them*" and then that they had been "*lilies of the valley, violets and pinks or carnations.*" I assumed that the word 'Lily' appeared in the dream in its popular sense as a symbol of chastity, she confirmed this assumption, for her association to 'Lily' was "*purity*". "*Baby*" is a frequent female symbol in dreams, so that the chance combination of the two symbols in the English name of the flower was

[1] [In the present analysis all the material printed in italics occurs in English in the original, exactly as here reproduced.]

used in the dream-symbolism to stress the preciousness of her virginity—"*expensive flowers one has to pay for them*"—and to express her expectation that her husband would know how to appreciate its value. The phrase *expensive flowers* etc., as will be seen, had a different meaning in the case of each of the three flower-symbols.

'*Fleurs*' was ostensibly quite asexual, but, very little as it seemed to me, I thought I must trace a secret meaning for the word in an unconscious link with the French word "*viol*" [rape]. To my surprise the dreamer gave as an association the English word '*violate*'. The dream had made use of the great distance separating the words '*violet*' and '*violate*' (the difference in their pronunciation lies merely in the different stress upon their final syllables) in order to express in the language of flowers the dreamer's thoughts on the violence of defloration—another term that emphasizes flower symbolism—and possibly also a masochistic trait in her character. A pretty instance of the "verbal bridges" (see p. 341 n.) crossed by the paths leading to the unconscious. The words '*one has to pay for them*' signified having to pay with her life for being a wife and a mother.

'In connection with '*pinks*', which she went on to call "*carnations*", I thought of the connection between that word and *carnal*. But the dreamer's association to it was *colour*.' She added that '*carnations*' were the flowers which her *fiancé* gave her frequently and in great numbers. At the end of her remarks she suddenly confessed of her own accord that she had not told the truth: what had occurred to her had not been *colour* but '*incarnation*'—the word I had expected. Incidentally "*colour*" itself was not a very remote association, but was determined by the meaning of *carnation* (flesh-colour) was determined, that is by the same complex. This lack of straightforwardness showed that it was at this point that resistance was greatest, and corresponded to the fact that this was where the symbolism was most clear and that the struggle between libido and its repression was at its most intense in relation to this phallic theme. The dreamer's comment to the effect that her *fiancé* frequently gave her flowers of that kind was an endeavour not only to veil the double sense of the word *carnations* but also of their phallic meaning in the dream. The gift of flowers, an existing factor of the dream-scene, from her present life was used to express an

exchange of sexual gifts she was making a gift of her virginity and expected a free sexual life in return for it. At this point the words *expenses* flowers *one has to pay for them* must have had what was no doubt literally a financial meaning. That the flower symbolism in this dream included virginity, fertility, masculinity and an allusion to defloration by violence. It is worth pointing out in this connection that sexual flower symbolism, which indeed occurs very commonly in other connections, symbolizes the human organs of sex by blossoms, which are the sexual organs of plants. It may perhaps be true in general that gifts of flowers between lovers have this unconscious meaning.

'The birthday for which she was preparing in the dream meant, no doubt, the birth of a baby. She was identifying herself with her *fiancé* and was representing him as 'arranging' for a birth—that is, as copulating with her. The latent thought may have run: 'If I were he I wouldn't wait. I would defloer my *fiancée* without asking her leave. I would use violence.' This was indicated by the word '*violate*', and in this way the sadistic component of the libido found expression.

'In a deeper layer of the dream the phrase "*I arrange . . .*" must no doubt have an auto-erotic—that is to say, an infantile—significance.

The dreamer also revealed an awareness which was only possible to her in a dream, of her physical deficiency: she saw herself like a table, without projections, and on that account had all the more emphasis on the preciousness of the "*centre*". On another occasion she used the words, "*a centre-piece of flowers*"—that is to say, on her virginity. The horizontal attitude of a table must also have contributed something to the symbol.

'The concentration of the dream should be observed: there was nothing superfluous in it; every word was a symbol.

'Later on the dreamer produced an addendum to the dream: '*I decorate the flowers on a green crinkled paper*.' She added that it was *fancy paper* of the sort used for covering common flowerpots. She went on: '*to hide up dirty things; whatever was to be seen, which was not pretty to the eye, there is a gap, a little space in the flowers. The paper looks like velvet or moss.*' To '*decorate*' she gave the associations '*ornare*' as I had expected. She said the green colour predominated, and her association to it was *hope*.

another link with pregnancy. In this part of the dream the chief factor was not identification with a man, ideas of shame and self-revelation came to the fore. She was making herself beautiful for him and was adjusting physical defects which she felt ashamed of and was trying to correct. Her associations "navel" and "moss" were a clear indication of a reference to pubic hair.

This dream, then, gave expression to thoughts of which the girl was scarcely aware in her waking life: thoughts concerned with sensual love and its organs. She was being "arranged for a birthday"—that is, she was being copulated with. The fear of being deflowered was finding expression and perhaps too, ideas of pleasurable suffering. She admitted her physical deficiencies to herself and overcompensated for them by an over-valuation of her virginity. Her shame put forward as an excuse for the signs of sensuality the fact that its purpose was the production of a baby. Material considerations, too alien to a lover's mind, found their way to expression. The affect attaching to this simple dream—a feeling of happiness—indicated that powerful emotional complexes had found satisfaction in it.

Ferenczi (1913) has justly pointed out that the meaning of symbols and the significance of dreams can be arrived at with particular ease from the dreams of precisely those people who are introduced into psycho-analysis.

At this point I shall interpose a dream dreamt by a contemporary historical figure. I am doing so because in it an object that would in any case appropriately represent a male organ has a further attribute which established it in the clearest fashion as a phallic symbol. The dreamer was growing to an impressive height—so impressively that it cannot be taken for granted that he was dreaming but an erection. Apart from this, the dream can serve as an example of the way in which [illegible] of a sexual kind, far removed from anything sexual, can nevertheless be represented by infantile sexual material.

[1] This paragraph was added in [illegible]

XI

## A Dream of Bismarck's [19 ]¹

'In his *Gedanken und Erinnerungen* [1898, 2, 194. English translation by A. J. Butler, *Bismarck, the Man and the Statesman*, 1898, 2, 209 f.] Bismarck quotes a letter written by him to the Emperor William I on December 28th, 1864, in the course of which the following passage occurs: "Your Majesty's communication encourages me to relate a dream which I had in the Spring of 1863, in the hardest days of the Conflict from which no human eye could see any possible way out. I dreamt—as I related the first thing next morning to my wife and other witnesses—that I was riding on a narrow Alpine path, precipices on the right, rocks on the left. The path grew narrower, so that the horse refused to proceed, and it was impossible to turn round or dismount—owing to lack of space. Then with my whip in my left hand, I struck the smooth rock and called on God. The whip grew to an endless length, the rocky wall dropped like a piece of stage scenery and opened out a broad path, with a view over hills and forests, like a landscape in Bohemia, there were Prussian troops with banners, and even in my dream the thought came to me at once that I must report it to your Majesty. This dream was fulfilled, and I woke up rejoiced and strengthened. . . ."

'The action of this dream falls into two sections. In the first part the dreamer found himself in an impasse from which he was miraculously rescued in the second part. The difficult situation in which the horse and its rider were placed is an easily recognizable dream picture of the statesman's critical position which he may have felt with particular bitterness as he thought over the problems of his policy on the evening before the dream. In the passage quoted above Bismarck himself uses the same simile [of there being no possible way out] in describing the hopelessness of his position at the time. The meaning of the dream-picture must therefore have been quite obvious to him. We are at the same time presented with a fine example of Silberer's "functional phenomenon" [cf. p. 503 *n.*]. The process taking place in the dreamer's mind—each of the solutions attempted by him at night being met in turn by insuperable obstacles,

¹ From a paper by Hanns Sachs [1913].

while nevertheless he could not and might not tear himself free from the consideration of those problems were most appropriately depicted by the rider who could neither advance nor retreat. His pride, which forbade his thinking of statesmanship or resigning, was expressed in the dream by the words 'it was impossible to turn round or dismount'. In the capacity of a man of action who exerted himself unceasingly and forced fate to the good of others, Bismarck must have found it easy to identify himself with a horse, and in fact he did so on many occasions, for instance in his well-known saying: 'A good horse does not kick in harness'. In this sense the words 'the horse refused to proceed' meant nothing more nor less than that the overtired statesman felt a need to turn away from the cares of the immediate present, or to put it another way, that he was in the act of freeing himself from the bonds of the reality principle by sleeping and dreaming. The wish to convert, which became so prominent in the second part of the dream, was already present in the words 'A pine path'. No doubt Bismarck already knew at that time that he was going to spend his next vacation on the Alps at Gastein, but the dream was evidently trying to set him free at once from all the harassments of State business.

'In the second part of the dream the dreamer's wishes were represented as fulfilled in two ways, which seem at first obviously and mutually contradictory. First the wood was represented symbolically by the disappearance of the distinctive mark and the appearance of a wide and broad path, the way out, which he was in search of in its most convenient form, and it was represented undisguisedly in the person of the advancing Prussian troops. In order to explain this preposterous wish there is no need whatever for constructing mystical hypotheses, Freud's theory of wish-fulfilment by symptoms. Already at the time of that dream Bismarck desired a victorious war against Austria as the best escape from Prussia's internal conflicts. Thus the dream was representing that wish as fulfilled just as it was postulated by Freud's theory. For the dreamer saw the Prussian troops with every happiness in the world, that is in enemy country. The only peculiarity of the case was that the dreamer with whom we are here concerned was not content with the fulfilment of his wish in a *dream* but knew how to achieve it in reality. One feature which cannot fail to strike anyone familiar with the psycho-analytic technique of interpretation is the flouting whip

which grew to an "endless length". Wings, sticks, lances and similar objects are familiar to us as phallic symbols. But when a weapon, rather possesses the most striking characteristic of a phallus, its extensibility, scarcely a doubt can remain. The exaggeration of the phallic metaphor is growing to an "endless length", seems to have at a hysterical lexis from infantile sources. The fact that the dreamer took the wand in his hand was a clear allusion to masturbation; the reference was not, of course, to the dreamer's present literary circumstances but to rancid desires in the remote past. The interpretation discovered by Dr Stekel [1909a, Case II] that an dream a left stands for what is wrong has not been applied to the present here for it might very well be applied to what is carried out in the left hand. Between the deepest infantile stratum and the most superficial one which was concerned with the statesman's immediate past we were able to detect an intermediate layer which was related to both the others. The whole episode of a miraculous spring [from rock] by striking a rock and at the same time of God as a helper bears a remarkable resemblance to the story of the well which Moses struck water from a rock for the Israelite children of Israel. We may therefore venture to assume that this passage was familiar in childhood to Bismarck who came of a pious Protestant family. It would not be unlikely that in his time of need Bismarck should compare himself with Moses, the leader whom the people he served to free rewarded with rebellion, hatred and ingratitude. Here, too, we should have the connection with the dreamer's current literary interests. On the other hand the Bible passage contains some details which apply well to a masturbation phantasy. Moses seized the rod in the face of God's command and the Lord punished him for this transgression by forbidding him that he must die without entering the Promised Land. The prohibited seizing of the rod in the presence of witnesses has the phallic significance. It is from this point of view that the threat of death in these words is to be understood. The principal factors of infantile masturbation are revived. We may observe with interest the process of revision which has welded together these two heterogeneous parts originating at different times from the

[Sache seems to be used in the sense of 'affair' or 'matter' rather than in the more specialized sense in which Freud uses it elsewhere; see pp. 594, 603, and 617.]

mind of a statesman of genius, and the other from the impulses of the primitive mind of a child; and which has by that means succeeded in eliminating all the distressing factors. The fact that seizing the rod was a forbidden and rebellious act was no longer indicated except symbolically by the 'left' hand which performed it. On the other hand, God was called on in the manifest content of the dream as though to deny as ostentatiously as possible any thought of a prohibition or secret. Of the two prophecies made by God to Moses—that he should see the Promised Land but that he should not enter it—the first is clearly represented as fulfilled: the view over the lands and forests, while the second, highly distressing one was not mentioned at all. The water was probably sacrificed to the requirements of secondary revision [cf. p. 488 ff.], which manifestly endeavoured to make this scene and the former one into a single unity. Instead of water, the rock itself.

'We should expect that at the end of an infantile masturbation phantasy which included the theme of prohibition, the child would wish that the people in authority in his environment should learn nothing of what had happened. In the dream this wish was represented by its opposite, a wish to report to the King immediately what had happened. But this reversal fitted in excellently and quite unobtrusively into the phantasy of victory contained in the second layer of dream-thoughts and in a portion of the manifest content of the dream. A dream such as this of victory and conquest is often a cover for a wish to succeed in an *erotic* conquest, certain features of the dream, such as, for instance, that an obstacle was set in the way of the dreamer's advance but that after he had made use of the extensible whip a broad path opened out, might point in that direction, but they afford an insufficient basis for asserting that a definite trend of thoughts and wishes of that kind ran through the dream. We have here a perfect example of a completely successful dream-distortion. Whatever was objectionable in it was worked over so that it never emerged through the second layer that was spread over it as a protective covering. In consequence of this it was possible to avoid any release of anxiety. The dream was an ideal case of a wish successfully fulfilled without infringing the censorship, so that we may well believe that the dreamer awoke from it refreshed and strengthened.

As a last example, here is

### A Chemist's Dream [1906]

This was dreamt by a young man who was endeavouring to give up his habit of masturbating in favour of sexual relations with women.

Preamble. On the day before he had the dream he had been instructing a student in the subject of Grignard's reaction, in which magnesium is dissolved in absolutely pure ether through the catalytic action of iodine. Two days earlier, when the same reaction was being carried out, an explosion had occurred which had burnt the hand of one of the workers.

Dream. I. *He was supposed to be making phenyl-magnesium-bromide. He saw the apparatus with particular distinctness, but had not attended himself for the magnesium. He soon found himself in a singularly unstable state. He kept on saying to himself: 'This is all right, things are working, my feet are beginning to do so, above that my knees are getting soft.' Then he put out his hands and felt his feet. Meanwhile, however, he could not see. He paused his steps out of the ether and said to himself once more: 'This can't be right. Yes it is, though.' At this point he partly woke up and went through the dream to himself so as to be able to report it to me. He was positively overjoyed at the solution of the dream. He felt very much excited during this period of semi-sleep and kept repeating: 'Phenyl, phenyl.'*

II. *He was at home with his whole family and was due to be at the Schottentor[2] at half past seven to meet a particular lady. But he only woke at half past seven, and said to himself: 'It's too late. You can't get there before half past seven.' The next moment he saw the whole family sitting round the table; he saw his mother particularly clearly, and the maid servant carrying the soup-tureen. So he thought: 'Well, as we've started dinner, it's too late for me to go out.'*

Analysis. He had no doubt that even the first part of the dream had some connection with the lady whom he was to meet. He had had the dream during the night before the expected *rendez-vous*. He thought the student to whom he had

[1 German *Auflösung*, also the word used above for 'dissolving'.]

[2 *Auflösung* was presumably a suburb of Vienna (see p. 248), the Schottentor is near the middle of the town.]

given the instructions a particularly unpleasant person. He had said to him: 'That's not right, because the magnesium showed no signs of being affected.' And the student had replied, as though he were quite unconcerned: 'No, not it is. The student must have stood for himself (the patient) who was just as indifferent about the anuus as the student was about the synthesis. The 'he' in the dream who carried out the operation stood for me. How unpleasant I must think him for being so indifferent about the result.

On the other hand, he (the patient) was the material which was being used for the anuus or synthesis. What was in question was the success of the treatment. The reference to his legs in the dream reminded him of an experience of the previous evening. He had been having a dancing lesson and had met a lady of whom he had been eager to make a conquest. He clasped her to himself so tightly that on one occasion she gave a scream. As he relaxed his pressure against her legs, he felt her strong responsive pressure against the lower part of his thighs as far down as his knees—the point mentioned in his dream. So that in this connection it was the woman who was the magnesium in the retort: things were working at last. He was feminine in relation to me, just as he was masculine in relation to the woman. If it was working with the lady it was working with him in the treatment. His erections and the sensations in his knees pointed to masturbation and fitted in with his fatigue on the previous day. His appointment with the lady had in fact been for half past eleven. His wish to miss it by oversleeping and to stay with his sexual objects at home—that is, to keep to masturbation—corresponded to his resistance.

In connection with his repeating the word 'plemm' he told me that he had always been very fond of all these radicals ending in 'm', because they were so easy to use: benzol, acetone, etc. This explained nothing. But when I suggested 'schmuck' (a humiliating nickname) to him as another radical in the series,[1] he laughed heartily and told me that in the course of the summer he had read a book by Marcel Prevost in which there was a chapter on *Les demi-vierges de l'amour* which in fact included some remarks upon *les Schlemihls*. When he read them he had said to himself: 'This is

[1] 'Schlemihl' (which rhymes with the words ending in 'm') is a word of Hebrew origin commonly used in German to mean an unlucky, incompetent person.]

just what I make." If he had missed the appointment it would have been another example of his "helpfulness."

It would seem that the occurrence of sexual symbolism in dreams has already been experimentally confirmed by some work carried out by K. Schrötter, on lines proposed by H. Swoboda. Subjects under deep hypnosis were given suggestions by Schrötter, and these led to the production of dreams a large part of whose content was determined by the suggestions. If he gave a suggestion that the subject should dream of a normal or abnormal sexual intercourse, the dream, in obeying the suggestion, would make use of symbols familiar to us from psycho-analysis in place of the sexual material. For instance, when a suggestion was made to a female subject that she should dream of having homosexual intercourse with a friend, the friend appeared in the dream carrying a shabby hand bag with a label stuck on to it bearing the words "La besogne." The woman who dreamt this was said never to have had any knowledge of symbolism in dreams or of their interpretation. Difficulties are however thrown in the way of our forming an opinion of the value of these interesting experiments by the unfortunate circumstance that Dr. Schrötter committed suicide soon after making them. The only record of them is to be found in a preliminary communication published in the *Zentralblatt für Psychoanalyse* by Schrötter [1914]. [24]

Similar findings were published by K. Fleiss in 1913. Some experiments made by Betlheim and Hartmann [1924] were of particular interest since they made no use of hypnosis. These experimenters related anecdotes of a coarsely sexual character to patients suffering from Korsakow's syndrome and observed the distortions which occurred when the anecdotes were reproduced by the patients in these abnormal states. They found that the symbols familiar to us from the interpretation of dreams made their appearance, e.g. a gaily-painted stocking and shooting as symbols of copulation, and knives and cigarettes as symbols of the penis. The authors also laid special importance on the appearance of the symptom of a staircase; for as they justly observed, no conscious desire to distort could have arrived at a symbol of such a kind. [25]

It is only now, after we have properly assessed the importance

of symbolism in dreams that it becomes possible for us to take up the theme of typical dreams, which was broken off on p. [illegible] above [p. 314]. I think we are justified in dividing such dreams roughly into two classes: those which really always have the same meaning, and those which, in spite of having the same or a similar content, must nevertheless be interpreted in the greatest variety of ways. Among typical dreams of the first class I have already [p. 273 ff.] dealt in some detail with examination dreams. [1909.]

Dreams of missing a train deserve to be put alongside examination dreams on account of the similarity of their affect, and their explanation shows that we shall be right in doing so. They are dreams of consolation for another kind of anxiety felt in sleep: the fear of dying. Departing on a journey is one of the commonest and best authenticated symbols of death. These dreams say in a consoling way: 'Don't worry: you won't die [depart]—just as examination dreams say soothingly: 'Don't be afraid: no harm will come to you this time either.' The difficulty of understanding both these kinds of dreams is due to the fact that the fear of anxiety is attached precisely to the expression of consolation [9.1][1]

The meaning of dreams with a dental stimulus [cf. p. 227],[2] which I often used to analyse in patients escaped me for a long time because, to my surprise, there were invariably no strong resistances against their interpretation. Overwhelming evidence left me at last in no doubt that in many cases the motive force of these dreams was derived from another gratification than the masturbatory desires of the pubertal period. I will analyse two dreams of this kind, one of which is also a 'flying dream'. They were both dreamt by the same person, a young man with strong homosexual cravings, which were, however, inhibited in real life.

*He is attending a performance of Don Juan and was sitting in the stalls of the Opera beside [a man who is congenial to him and with whom he would have liked to make friends]. Suddenly he flies through the*

[1] [In the 1911 edition only the following sentence appeared at this point: 'Dream-symbols are dealt with at length in the recently published volume by Stekel.—Ed.]

[2] [This and the following six paragraphs date from 1909.]

*air right across the stalls, put his hand in his mouth and pulled out two of his teeth.*

He himself said of the flight that it was as though he was being 'thrown' into the air. Since it was a performance of *Fidelio*, the words:

Wer ein holdes Weib errungen . . .

might have seemed appropriate. But the gaining of even the loveliest woman was not among the dreamer's wishes. Two other lines were more to the point:

Wem der *grosse Wurf* gelungen,
Eines Freundes Freund zu sein . . .[1]

The dream in fact contained this 'great throw', which, however, was not only a wish-fulfilment. It also concealed the painful reflection that the dreamer had often been unlucky in his attempts at friendship, and had been 'thrown out'. It concealed, too, his fear that this misfortune might be repeated in relation to the young man by whose side he was enjoying the performance of *Fidelio*. And now followed what the fastidious dreamer regarded as a shameful confession: that once, after being rejected by one of his friends, he had masturbated twice in succession in the state of sensual excitement provoked by his desire.

Here is the second dream: *He was being treated by two University professors of his acquaintance instead of by me. One of them was doing something to his penis. He was afraid of an operation. The other was pushing against his mouth with an iron rod, so that he lost one or two of his teeth. He was tied up with four or five ties.*

It can scarcely be doubted that this dream had a sexual meaning. The sexual coitus identified him with a homosexual whom he knew. The dreamer had never carried out coitus and

[1] [Wem der grosse Wurf gelungen,
Eines Freundes Freund zu sein,
Wer ein holdes Weib errungen, . . .

'He who has won the *great throw* of having the friend of a friend, he who has gained a lovely woman . . .' These are the opening lines of the second stanza of Schiller's *Hymn to Joy* which was set to music by Beethoven in his Choral Symphony. But the second of these lines, the one that quotes above as 'Freund zu sein', is in fact also the opening line of the last section of the Final Chorus in Beethoven's opera *Fidelio*. Schiller having apparently plagiarized Sch[illing]er.

had never aimed at having sexual intercourse with men in real life, and he pictured sexual intercourse on the model of the pubertal masturbation with which he had once been familiar.

The many modifications of the typical dream with a dental stimulus (dreams, for instance, of a tooth being pulled out by someone else, etc.) are, I think, to be explained in the same way.[1] It may, however, puzzle us to discover how 'dental stimuli' have come to have this meaning. But I should like to draw attention to the frequency with which sexual repression makes use of transpositions from a lower to an upper part of the body.[2] Thanks to them it becomes possible to hysterically feel all kinds of sensations and intentions to be put into effect, if not where they properly belong in relation to the genitals, at least in relation to other unobjectionable parts of the body. One instance of a transposition of this kind is the replacement of the genitals by the face in the symbolism of unconscious thinking. In slang usage we find the same one in recognizing the buttocks (*Hinterbacken*, literally 'back cheeks') as homologous to the cheeks, and by drawing a parallel between the vagina and the lips which frame the aperture of the mouth. Comparisons between nose and penis are common, and the similarity is made more complete by the presence of hair in both places. The one structure which affords no possibility of an analogy is the teeth, and it is precisely that combination of similarity and dissimilarity which makes the teeth so appropriate for representative purposes when pressure is being exercised by sexual repression.

I cannot pretend that the interpretation of dreams with a dental stimulus as dreams of masturbation—an interpretation whose correctness seems to me beyond doubt—has been entirely cleared up.[3] I have given what explanation I can and must

[1] *Footnote added 1914.* A tooth being pulled out by someone else in a dream is as a rule to be interpreted as masturbation: he having one's hair cut by a barber also seems to stand for the same thing. A distinction must, however, be made between dreams with a dental stimulus and dentist dreams, such as those recorded by Contat (1913).

[2] Examples of this will be found in the case history of Dora (Freud [1905e]). [The connexion which pointed had been drawn by Fliess in a letter of 1 January 1900. (Freud, 1950a, Letter 39.)]

[3] *Footnote added 1911.* A comparison of Ferenczi's (1910) results in that realm which is so rich in symbols and in which words have the meaning of birth dreams (Rank, 1912a, and Ernest Jones, 1912a) has brought forward great confirmations of this. For a discussion of connexions between

"'I then went on to dream of an operation which I can no longer recall, but which ended with my saying to him: *and now I suppose you'll be sticking on a set of false teeth for me.* He replied that we would bring them after me and that my bite would be all right. I was now overcoat, to catch a train to [illegible]. I remembered at the last moment in jumping on to the footboard of a carriage where one or more men already standing. I was not able to shut the door of the carriage but was obliged to leave it open and sit sideways on a seat from which I tried successfully in the end to close it. After we entered a long tunnel and two trains going in the opposite direction to us passed through our train as if it were a tunnel. I was looking into a carriage window as though I were outside.

"'The following experiences and thoughts from the previous day provide material for an interpretation of the dream.

"'I. I had in fact been having dental treatment recently, and at the time of the dream I was having considerable pain in the tooth in the lower jaw which was being drilled in the dream and at which the dentist had, again in reality, worked longer than I liked. On the morning of the dream-day I had once more been to the dentist on account of the pain, and he had suggested to me that I should have another tooth pulled out on the same jaw as the one he had been treating, saying that the pain probably came from this other one. It was a 'wisdom' tooth which I was cutting just then. I had raised a question touching his medical conscience in that connection.

"'II. On the afternoon of the same day, I had been obliged to apologize to a lady for the bad manner I was in owing to my toothache. Whereupon she said that she was afraid of having a molar pulled out, the crown of which had crumbled away almost entirely. Her thought that pulling out 'eye-teeth' was especially painful and dangerous. On the other hand one of her acquaintances had told her that it was easier to pull out teeth in the upper jaw, which was where hers was. This acquaintance had also told her that she had once had the wrong tooth pulled out under an anæsthetic, and this had increased her dread of the necessary operation. She had then asked me whether eye-teeth were canines or incisors and what was known about them. I pointed out to her on the one hand the superstitious element in all these questions, but at the same time I emphasized the nucleus of truth in their own popular views. She was then able to repeat to me what she

leave what remains unsolved. But I may draw attention to another parallel to be found in linguistic usage. In great part of the world the word [illegible] is employed as 'both' (*beide*), and in Hebrew *yadhayim* (hands) is replaced by 'pair of hands' or 'pair of palms'. I know nothing of the origin of this remarkable use of numbers, which is also found in Egyptian, but I feel sure we have the first of the two phrases.

According to popular belief dreams of teeth being pulled out are to be interpreted as meaning the death of a relative; but psycho-analysis can at most confirm this interpretation only in the figurative sense I have already alluded to above. In this connection, however, I will quote a dream with a dental stimulus that has been put at my disposal by Otto Rank.[1]

A colleague for whom I had for some time been taking a lively interest in the problems of dream-interpretation has sent me the following communication on the subject of dreams with a dental stimulus.

*A short time ago I had a dream that I was at the dentist's, and he was drawing a back tooth on my lower jaw. He worked on it so long that the tooth became useless. He then seized it with a forceps and pulled it out with an effortless ease that excited my astonishment. He told me not to bother about it, for it was no use; he took it that he was really treating, and put it on the table where he took us. It now seemed to me an utterly insignificant apparatus, very* [illegible]. *I got up from the dentist's chair, went over to it with a feeling of curiosity and raised a medical question which interested me. The dentist explained to me, while he separated out the various portions of the striking system, took hammers and crushed them up, powdered them in such an instrument that it was connected with puberty and that it was only before puberty that teeth came out, and so on; and that in the case of women he* [illegible].

'I then became aware where I was, and as I slept, I believe that the dream had been a comparatively long one, which I could not attach with certainty, however, to any particular part of the dream. I was most surprised to think that it had already occurred while the tooth was being pulled out.

this interpretation and the one put forward above lies in the fact that in both cases castration and [illegible] what is in question is the separation of a part of the body from the whole.

[1] *For more about* [illegible] *of the* [illegible] *dreams on p. 348, n. 2.*

[2] This paragraph and the quotation from Rank which follows were first introduced in [illegible]. Rank referred to the same dream in his [illegible].

believed was a very old and widespread popular belief that if a pregnant woman had toothache she would have a boy.

"(III) This saying interested me in connection with what Freud says in his *Interpretation of Dreams* on the typical meaning of dreams with a dental stimulus as a substitute for masturbation, since in the popular saying [quoted by the lady] a tooth and male genitals (or a boy) were also brought into relation with each other. On the evening of the same day, therefore, I read through the relevant passage in the *Interpretation of Dreams* and found there amongst other things the following statements whose influence upon my dream may be observed just as clearly as that of the other two experiences I have mentioned. Freud writes of dreams with a dental stimulus that 'in males the motive force of these dreams was derived from nothing other than the masturbatory desires of the pubertal period' [p. 387]. And further: 'The many modifications of the typical dream with a dental stimulus—dreams, for instance, of a tooth being pulled out by someone else, etc.—are I think, to be explained in the same way. It may, however, puzzle us to discover how "dental stimulus" should have come to have this meaning. But I should like to draw attention to the frequency with which sexual repression makes use of transpositions from a lower to an upper part of the body. In the present dream from the lower jaw to the upper jaw. Thanks to them it becomes possible in hysteria for all kinds of sensations and intentions to be put into effect, if not where they properly belong—in relation to the genitals, at least in relation to other (unobjectionable) parts of the body' [p. 388]. And again: 'But I may draw attention to another parallel to be found in linguistic usage. In our part of the world the act of masturbation is so rarely described as "*sich einen ausreden*" or "*sich einen herunterreden*"' [p. 388]. I was already familiar with this expression in my early youth as a description of masturbation, and no experienced dream-interpreter will have any difficulty in finding his way from here to the sexual material underlying the dream. I will only add that the case with which the tooth in the dream, which after its extraction turned out to be an upper incisor, came out, reminded me of an occasion in my childhood on which I myself pulled out a loose upper front tooth easily and without pain. This event, which I can still remember clearly to-day in all its details,

occurred at the same early period to which my first conscious attempts at masturbation go back. This was a screen memory.

"Freud's reference to a statement by C. G. Jung to the effect that dreams with a dental stimulus occurring in women have the meaning of birth dreams [p. 58 footnote] as well as the popular belief in the significance of toothache in pregnant women accounted for the contrast drawn in the dream between the decisive factor in the case of females and of males—puberty. In this connection I recall an earlier dream of mine which I had soon after a visit to the dentist and in which I dreamt that the gold crowns which had just been fixed fell out: this annoyed me very much in the dream on account of the considerable expense in which I had been involved and which I had not yet quite got over at the time. This other dream now became intelligible to me in view of a certain experience of mine as a recognition of the material advantages of masturbation over object-love: the latter, from an economic point of view, was in every respect less desirable (cf. the gold crowns!), and I believe that the lady's remark about the significance of toothache in pregnant women had re-awakened these trains of thought in me."

"So much for the interpretation put forward by my colleague, which is most enlightening and to which, I think, no objections can be raised. I have nothing to add to it except perhaps a hint at the probable meaning of the second part of the dream. This seems to have represented the dreamer's transition from masturbation to sexual intercourse, which was apparently accomplished with great difficulty (of the tunnel through which the trains went in and out in various directions as well as the danger of the latter—of pregnancy and the overcoat [see p. 98]). The dreamer made use for this purpose of the verbal bridges *Zahn-ziehen* [tug] and *Zahn-reissen* *Reisen*."[1]

"On the other hand, theoretically, the case seems to me interesting in two respects. In the first place it brings evidence in favour of Freud's discovery that ejaculation in a dream accompanies the act of pulling out a tooth. In whatever form the emission may appear, we are obliged to regard it as a masturbatory satisfaction brought about without the assistance

[1] [The crown *Krone* was at this time the Austrian monetary unit.] *Zahn-ziehen* = to pull out a tooth; *Zug* [from the same root as *Ziehen* = train of thought]; *Zahn-reissen* = to pull out a tooth; *Reisen* [pronounced not much unlike *reissen*] = to travel.]

of any mechanical stimulation. Moreover, in this case the satisfactory explanation of the emission was not as obvious, or related to any event even remotely to an imaginary one, but had no direct [illegible] (as may also be the case with the dentist).

The second point which seems to me to deserve emphasis is the following. It may easily be objected that there is no need at all to regard the present case as confirming Freud's view since the events of the previous day would be sufficient in themselves to make the content of the dream intelligible. The dreamer's visit to the dentist, his conversation with the lady and his reading of the *Interpretation of Dreams* would quite sufficiently explain how the subject-matter of this dream, especially as his sleep was disturbed by toothache, they would even explain if need be how the dream served to dispose of the pain which was disturbing his sleep. It treats it like the dreams mentioned by Freud of the pain at tooth and by substituting pulling with hand to the pain in sensation with which the dreamer feared. But even if we make the greatest possible allowance for all this, it cannot be seriously maintained that the mere reading of Freud's explanations could have established in the dreamer the connection between pulling out a tooth and the actual masturbation, or would even have put that connection into operation, unless it had been established long since as the dreamer himself states it was in the repressed *Unconscious*. The connection may have been revived not only by the conversation with the lady but by a circumstance which he reported subsequently. For on reading the *Interpretation of Dreams* he had been unwilling for [illegible] reasons, to believe in this typical meaning of dreams with a dental stimulus and had felt a desire to know whether that meaning applied to all dreams of that sort. The present dream convinced him that this was so, at least as far as he was concerned, and thus showed him why it was that he had been reluctant to feel doubts on the subject. In this respect the content of the dream was not a fulfilment of a wish but only the wish to convince himself of the range of application and the validity of Freud's view of dreams.

The second group of typical dreams to which the dream-theses [illegible] swim, etc. What is

the meaning of such dreams? It is impossible to give a general reply. As we shall hear, they mean something different in every instance; it is only the raw material of sensations contained in them which is always derived from the same source. [1900]

The material provided by psycho-analyses forces me to conclude that these dreams, too, reproduce impressions of childhood; they relate, that is, to games involving movement, which are extraordinarily attractive to children. There cannot be a single uncle who has not shown a child how to fly by rushing across the room with him in his outstretched arms, or who has not played at letting him fall by riding him on his knee and then suddenly stretching out his leg, or by holding him up high and then suddenly pretending to drop him. Children are delighted by such experiences and never tire of asking to have them repeated, especially if there is something about them that causes a little fright or giddiness. In after years they repeat these experiences in dreams; but in the dreams they leave out the hands which held them up, so that they float or fall unsupported. The delight taken by young children in games of this kind (as well as in swings and see-saws) is well known; and when they come to see acrobatic feats in a circus their memory of such games is revived. Hysterical attacks in boys sometimes consist merely in reproductions of feats of this kind, carried out with great skill. It not uncommonly happens that these games of movement, though innocent in themselves, give rise to sexual feelings. Childish 'romping' ['Hetzen'], if I may use a word which commonly describes all such activities, is what is being repeated in dreams of flying, falling, giddiness and so on; while the pleasurable feelings attached to these experiences are transformed into anxiety. But often enough, as every mother knows, romping among children actually ends in squabbling and tears. [1900]

Thus I have good grounds for rejecting the theory that what provokes dreams of flying and falling is the state of our tactile feelings during sleep or sensations of the movement of our lungs, and so on. In my view these sensations are themselves reproduced as part of the memory to which the dream goes back: that is to say, they are part of the content of the dream and not its source. [1900][1]

[1] [*Footnote added* 1930:] These remarks on dreams of movement are repeated here because of the present context [illegible]. [illegible] where some account [illegible].

of falling as a way of describing a surrender to an erotic temptation. Nor have we yet exhausted the instinctive sources of dreams of falling. Almost every child has fallen down at one time or other and afterwards been picked up and petted, or if he has fallen out of his cot at night, has been taken into bed with his mother or nurse. [1909]

People who have frequent dreams of swimming and who feel great joy in clearing their way through the waves, and so on, have as a rule been bed-wetters and are repeating in their dreams a pleasure which they have long learnt to forgo. We shall learn presently [p. 399 ff.] from more than one example what it is that dreams of swimming are most easily used to represent. [1909]

The interpretation of dreams of fire justifies the nursery law which forbids a child to play with fire—so that he shall not wet his bed at night. For in their case, too, there is an underlying recollection of the enuresis of childhood. In my 'Fragment of an Analysis of a Case of Hysteria' [1905*e*, Part II, Dora's first dream], I have given a complete analysis and synthesis of a fire-dream of this kind in connection with the dreamer's case history, and I have shown what impulses of adult years this infantile material can be used to represent. [1911]

It would be possible to mention a whole number of other 'typical' dreams if we take the term to mean that the same manifest dream-content is frequently to be found in the dreams of different dreamers. For instance we might mention dreams of passing through narrow streets or of walking through whole suites of rooms [cf. p. 214], and dreams of burglars—against whom, incidentally, nervous people take precautions *before* they go to sleep [cf. p. 403], dreams of being pursued by wild animals or by bulls or horses [cf. p. 410] or of being threatened with knives, daggers or lances—these last two classes being characteristic of the manifest content of the dreams of people who suffer from anxiety—and many more. An investigation specially devoted to this material would thoroughly repay the labour involved. But instead of this I have two[1] observations to make,

[1] [This 'two' is a vestige of the 1909 and 1911 editions in which the whole discussion on typical dreams was contained in Chapter V. The first observation, introduced by a '1', began with the paragraph which now follows and continued to the end of the present Section E; to

This material, then, consisting of sensations of movement of similar kinds and derived from the same sources, is used to represent dream-thoughts of every possible sort. Dreams of flying or floating in the air are a rule, pleasurable in character; but they require the most various interpretations, with some people. These interpretations have to be of an individual character, whereas with others they may even be of a typical kind. One of my women patients used very often to dream that she was floating at a certain height over the street without touching the ground. She was very short, and she dreaded the contamination involved in contact with other people. Her floating dream fulfilled her two wishes: by raising her feet from the ground and lifting her head into a higher stratum of air. In other women I have found that flying dreams expressed a desire 'to be like a bird', while other dreamers became angels during the night because they had not been called angels during the day. The close connection of flying with the idea of birds explains how it is that in men flying dreams usually have a grossly sensual meaning; and we shall not be surprised when we hear that some dreamer or other is very proud of his powers of flight. [1899.]

Dr. Paul Federn of Vienna [and later of New York] has put forward[1] the attractive theory that a good number of these flying dreams are dreams of erection, for the remarkable phenomenon of erection, around which the human imagination has constantly played, cannot fail to be impressive, involving as it does an apparent suspension of the laws of gravity. Cf. in this connection the winged phalli of the ancients. [1911.]

It is a remarkable fact that Maurice Nicoll, a sober-minded investigator of dreams and one who is disinclined to interpretation of any kind, also supports the erotic interpretation of flying or floating dreams (Nicoll, 1913, 12–3). He speaks of the erotic factor as 'the most powerful motive for floating dreams', draws attention to the intense feeling of vibration in the body that accompanies such dreams and points to the frequency with which they are connected with erections or emissions. [1914.]

Dreams of falling, on the other hand, are more often characterized by anxiety. Their interpretation offers no difficulty in the case of women, who almost always accept the symbolic use

[1] [See p. 583, n. 3.]

[1] At a meeting of the Vienna Psycho-Analytical Society. See his subsequent paper on the subject (Federn, 1914, 1a).]

though these do not apply exclusively to typical dreams. [1909.]

The more one is concerned with the solution of dreams, the more one is driven to recognize that the majority of the dreams of adults deal with sexual material and give expression to erotic wishes. A judgement on this point can be formed only by those who really analyse dreams, that is to say, who make their way through their manifest content to the latent dream-thoughts, and never by those who are satisfied with making a note of the manifest content alone (like Näcke, for instance, in his writings on sexual dreams). Let me say at once that this fact is not in the least surprising but is in complete harmony with the principles of my explanation of dreams. No other instinct has been subjected since childhood to so much suppression as the sexual instinct with its numerous components (cf. my *Three Essays on the Theory of Sexuality*, 1905*d*); from no other instinct are so many and such powerful unconscious wishes left over, ready to produce dreams in a state of sleep. In interpreting dreams we should never forget the significance of sexual complexes, though we should also, of course, avoid the exaggeration of attributing exclusive importance to them. [1909.]

We can assert of many dreams, if they are carefully interpreted, that they are bisexual, since they unquestionably admit of an 'over-interpretation' in which the dreamer's homosexual impulses are realized—impulses, that is, which are contrary to his normal sexual activities. To maintain, however, as do Stekel (1911, [71]) and Adler (1910, etc.), that all dreams are to be interpreted bisexually appears to me to be a generalization which is equally undemonstrable and unplausible and which I am not prepared to support. In particular, I cannot dismiss the obvious fact that there are numerous dreams which satisfy needs other than those which are erotic in the widest sense of the word: dreams of hunger and thirst, dreams of convenience, etc. So,

p. 404. The second sentence [illegible] however it was the passage [illegible] When we have become [illegible] other [illegible] Chapter V [illegible] In later [illegible] these passages have become very greatly enlarged [illegible] the two [illegible] pages [illegible] compared with four [illegible]

too, such statements as that the spectre of [illegible] lies behind every dream. Nearly half of the [illegible] dream shows an advance from the feminine to the masculine line (Adler, 1918), appears to me to be [illegible] that can be extricated [illegible] dream interpretation [illegible]

The assertion that all dreams relate a sexual [illegible] against which critics rage so incessantly, occurs nowhere in my *Interpretation of Dreams*. It is not to be found in any of the [illegible] and this book and in all discussions [illegible] views expressed in it. [1919.][1]

I have already shown elsewhere [p. [illegible] ff.] that [illegible] innocent dreams may embody crudely erotic wishes, and I could confirm this by many new instances. But it is also true that many dreams which appear to be *undifferent* and which one would not regard as in any respect peculiar lead back on analysis to wishful impulses which are unmistakably sexual and often of an unexpected sort. Who, for instance, would have suspected the presence of a sexual wish in the following dream before it had been interpreted? The dreamer gave this account of it: *Standing back a little behind two elderly persons I see a large house with closed doors. My uncle led me along the piece of street up to the large house and pushed the door open. I then stepped quickly and ran into the inside of a court and rose in an immense flight.* Anyone, however, who has had a little experience in translating dreams will at once recognize that penetrating [illegible] closed doors are among the commonest sexual symbols and were easily perceived in this dream as a representation [illegible] *coitus a tergo* between the two elderly persons [illegible] for the wishful [illegible] is to consider [illegible] dream for her that restrains [illegible] of this kind. It turned out that [illegible] dream [illegible] on the dreamer's [illegible] and that [illegible] had given [illegible] objects to an apprentice [illegible] the two persons was [illegible] in Prague and was a [illegible] came from that place. [1909.]

When I [illegible]

[1] This point [illegible]

(Oedipus dreams in which the dreamer has sexual intercourse with his own mother he does not mention. I have no recollection of having had any such dream.' Immediately afterwards, however, a memory will emerge of some other inconspicuous and indifferent dream, which the patient has dreamt repeatedly. Analysis then shows that this is in fact a dream with the same content once more an Oedipus dream. I can say with certainty that disguised dreams of sexual intercourse with the dreamer's mother are many times more frequent than straightforward ones. [1909.][1]

[1] [Footnote added 1911.] I have published elsewhere a typical example of a frequent dream-theme of this kind. It will be found [now reprinted at the end of this footnote]. Another example with a detailed analysis has been published by Otto Rank [footnote added 1914]. For some other discussions of Oedipus dreams see Stekel [footnote added 1911], Abraham [footnote added 1913], and Rank [footnote added 1912]. For a further paper on the dreams of [illegible] see Jones [footnote added 1912]. For [illegible] see Ferenczi [footnote added 1913] and Reik [footnote added 1914]. For the [illegible] see Rank [footnote added 1912]. [Illegible] the mythical interpretation of another part of the plot of Oedipus was not unknown to the ancients. Rank [footnote added 1912] writes: 'Thus Caesar is reported to have had a dream of sexual intercourse with his mother which was explained by the diviners as a sign that he was to be the ruling possessor of the earth [Suetonius, Rank]. The reader will call to the Tarquins a well-known witticism which proposed that the conquest of Rome would fall to that one of them who should first kiss his mother [Livy, Rank]. This was interpreted by Brutus as referring to Mother Earth. [Livy] even earlier [added 1914] Cicero in this connection the dream of Hippias reported by Herodotus [vi. 107]. After the Persians they were to capture Marathon [Rank]. Hippias in the past might have seen a vision of his mother; he thought that he lay with his own mother. He understood this dream to signify that he should return to Athens and recover his power and kill his own mother's surname [added 1914]. These myths and witticisms reveal a true psychological insight. I have found that people who know that they are persecuted by their mother give evidence in their dreams of a perverse and resistant and ambivalent attitude to optimism which often seems like heroic attributes and being active answers to their predicament.

The reprint of the short paper by Freud [1910] which is mentioned at the beginning of the present footnote was omitted here in 1925.

[Footnote added 1911.] A man dreamt that he had a sexual relation with a lady whom otherwise he wished to marry. He was surprised at this, as the other man might divorce his wife and the promised marriage come to nothing. He then remembered a very unfortunate fact in the man

In some dreams of ar escapes or other locali es emphasis is laid in the dream itself on a convinced feel g of having been there once before. Occurrences of this kind in dreams have a special meaning.[1] These p ar es are invariably the genitals of the dreamer's mother, there is indeed no other place about which one can assert with such conviction that one has been there once before. [1909.]

On one occasion only I was perplexed by an obsessional neurotic who told me a dream in which he was visiting a house that he had been in *twice* before. But this particular patient had told me a considerable time before of an episode during his sixth year. On one occasion he had been shar ng his mother's bed and missed the opportunity by inserting his finger into her genitals while she was asleep [1914].

A large number of dreams[2] often accompanied by anxiety and having as their content such subjects as passing through narrow spaces or being in water are based upon phantasies of intra-uterine life, of existence in the womb and of the act of birth. What follows was the dream of a young man who, in his

*He embraced him and kissed him.* There was only one point of contact between the content of this dream and the a ts of the dreamer's life. He had a secret relation with a married woman and an ambiguous remark made by her husband, who was a friend of his, led him to suspect that the husband might have noticed something. But in reality there was something else involved, an intention of which was avoided in the dream but which alone provided a key to its understanding. The husband's life was threatened by an incurable illness. His wife was prepared for the possibility of his dying and the dreamer was ruthlessly occupied with an intention to marry the young widow after her husband's death. This external situation played the dreamer in the reconstruction of the Oedipus dream. His wish was apparently to be the man in order to get the woman as his wife. The dream expressed this wish in a hyperbolically distorted form. Instead of her being married a reason he made out that someone else wanted to marry her, which corresponded to his own secret intentions, and his hostile wishes towards her husband were concealed behind obsessional actions of affection which were derived from his memory of his relations with his own father in childhood. [Hypocritical dreams are discussed on pp. 145 n. and 4 n. below.]

[1] [This last sentence was interpolated in 1914. The phenomenon of 'déjà vu' in general is discussed by Freud in Chapter XII (c) of his *Psychopathology of Everyday Life* (1916) and in another short paper (Freud, 1936a). See also below, p. 447.]

[2] [This paragraph and the three following ones date from 1909.]

imagination, had taken advantage of an intra-uterine opportunity of watching his parents copulating.

*He was in a deep pit with a window in it like the one in the Semmering Tunnel. At first he saw an empty landscape through the window, but then invented a picture to fit the space, which immediately appeared and filled in the gap. The picture represented a field which was being ploughed up deeply by some implement, and the fresh air together with the idea of hard work which accompanied the scene, and the blue-black clods of earth, produced a cosy impression. He then went on further and saw a book upon education open in front of him ... and was surprised that so much attention was devoted in it to the sexual feelings of children ..., and this led him to think of me.*

And here is a pretty water dream, dreamt by a woman patient, which served a special purpose in the treatment. *At her summer holiday resort by the Lake of ..., she dived into the dark water just where the pale moon was mirrored in it.*

Dreams like this one are birth dreams. Their interpretation is reached by reversing the event reported in the manifest dream, thus instead of 'diving into the water we have coming out of the water', i.e. being born.[1] We can discover the locality from which a child is born by calling to mind the slang use of the word '*lune*' in French [viz. 'bottom']. The pale moon was thus the white bottom which children are quick to guess that they came out of. What was the meaning of the patient's wishing to be born at her summer holiday resort? I asked her and she replied without hesitation: 'Isn't it just as though I had been reborn through the treatment?' Thus the dream was an invitation to me to continue treating her at the holiday resort—that is, to visit her there. Perhaps there was a very timid hint in it, too, of the patient's wish to become a mother herself.[2]

[1] [A tunnel some 70 miles from Vienna on the main line to the south-west.]

[2] *Footnote added 1914.*] For the mythological significance of birth from the water see Rank (1909).

[3] *Footnote 1909.*] It was not for a long time that I learned to appreciate the importance of phantasies and unconscious thoughts about life in the womb. They contain an explanation of the remarkable dread that many people have of being buried alive, and they also afford the deepest unconscious basis for the belief in survival after death, which merely represents a projection into the future of this uncanny life before birth. *Moreover the act of birth is the first experience of anxiety, and thus the source and*

I will quote another birth-dream, together with its interpretations, from a paper by Ernest Jones [1913b]: *She stood on the sea-shore watching a small boy, who seemed to be hers, wading into the water. When he was in the water covered him and he could only see his head bobbing up and down near the surface. The scene then changed into the crowded hall of an hotel. Her husband left her, and she entered into conversation with a stranger.* The second half of the dream revealed itself in the analysis as representing a flight from her husband and then entering into intimate relations with a third person. The first part of the dream was a fairly evident birth-phantasy. In dreams as in mythology the delivery of the child from the uterine waters is commonly presented by distortion as the entry of the child *into* water, among many others the births of Adonis, Osiris, Moses and Bacchus are well-known illustrations of this. The bobbing up and down of the head into the water at once recalled to the patient the sensation of quickening she had experienced in her only pregnancy. Thinking of the boy going into the water induced a reverie in which she saw herself taking him out of the water, carrying him to a nursery, washing him and dressing him, and installing him in her household.

'The second half of the dream therefore represented thoughts concerning the development that belonged to the first half of the underlying latent content, the first half of the dream corresponded with the second half of the latent content, the birth-phantasy. Besides this inversion another further inversion took place in each half of the dream. In the first half the child *entered* the water, and then his head bobbed in the underlying dream-thoughts first the quickening occurred and then the child left the water: a double inversion. In the second half her husband left her in the dream-thoughts she left her husband.

Abraham [1909, 22 fn.] has reported another birth-dream, dreamt by a young woman who was facing her first confinement. A subterranean channel led direct into the water from a place in the floor of her room: genital canal = amniotic fluid. She raised a trap-door in the floor and a creature dressed in brown fur, very much resembling a seal, promptly appeared.

*prototype of the effect of anxiety.* [Cf. a much later discussion of this in a passage near the beginning of Chapter VIII of Freud's *Inhibitions, Symptoms and Anxiety* (1926d).]

[1] [This paragraph and the following one were added in 1914.]

This creature turned out to be the dreamer's younger brother, to whom she had always been like a mother [1911].

Rank [1912*a*] has shown from a series of dreams that birth-dreams make use of the same symbolism as dreams with a urinary stimulus. The erotic stimulus is represented in the latter as a urinary stimulus, and the stratification of meaning in these dreams corresponds to a change that has come over the meaning of the symbol since infancy [1914].

This is an appropriate point at which to return to a topic that was broken off in an earlier chapter (p. 23) [1909]: the problem of the part played in the formation of dreams by organic stimuli which disturb sleep. Dreams which come about under their influence openly exhibit not only the usual tendency to wish-fulfilment and to serving the end of convenience, but very often a perfectly transparent symbolism as well, for it not infrequently happens that a stimulus awakens a dreamer *after a vain attempt has been made to deal with it in a dream under a symbolic disguise*. This applies to dreams of emission or orgasm as well as to those provoked by a need to micturate or defaecate. 'The peculiar nature of emission dreams not only puts us in a position to reveal directly certain sexual symbols which are already known as being typical, but which have nevertheless been violently disputed, it also enables us to convince ourselves that some apparently innocent situations in dreams are no more than a symbolic prelude to crudely sexual scenes. The latter are as a rule represented undisguisedly in the relatively rare emission dreams, whereas they culminate often enough in anxiety dreams, which have the same result of awakening the sleeper.' [Rank, ibid., 55.]

The symbolism of dreams with a urinary stimulus is especially transparent and has been recognized from the earliest times. The view was already expressed by Hippocrates that dreams of fountains and springs indicate a disorder of the bladder. Havelock Ellis [1911, 164]. Scherner [1861, 18] studied the multiplicity of the symbolism of urinary stimuli and asserted that 'any urinary stimulus of considerable strength invariably passes over into stimulation of the sexual regions and symbolic representations of them. Dreams with a urinary stimulus are often at the same time representatives of sexual dreams.' [Ibid., 142.]

[1] [This paragraph and the three following ones date from 1909.]

Otto Rank, whose discussion in his paper on the stratification of symbols in arousal dreams [Rank, 1912a] I am here following, has made it seem highly probable that a great number of dreams with a urinary stimulus have in fact been caused by a *sexual* stimulus which has made a first attempt to find satisfaction regressively in the infantile form of urethral erotism [Ibid., 78]. Those cases are particularly instructive in which the urinary stimulus thus set up leads to awakening and emptying the bladder, but in which the dream is nevertheless continued and the need then expressed in undisguisedly erotic imagery.[1]

Dreams with an intestinal stimulus throw light in an analogous fashion on the symbolism involved in them and at the same time confirm the connection between gold and faeces which is also supported by copious evidence from social anthropology (See Freud, 1908b, Rank, 1912a, Dattner, 1913, and Reik, 1915.) 'Thus, for instance, a woman who was receiving medical treatment for an intestinal disorder dreamt of someone who was burying a treasure in the neighbourhood of a little wooden hut which looked like a rustic out-door closet. There was a second part to the dream in which she was wiping the behind of her little girl who had dirtied herself.' [Rank, 1912a, 55.]

Rescue dreams are connected with birth dreams. In women's dreams, to rescue, and especially to rescue from the water, has the same significance as giving birth; but the meaning is modified if the dreamer is a man.[2] [1913.]

Robbers, burglars and ghosts, of whom some people feel frightened before going to bed, and who sometimes pursue their victims after they are asleep, all originate from one and the

[1] [*Footnote* 1919.] 'The same symbols which occur in their infantile aspect in bladder dreams, appear with an eminently sexual meaning in their "recent" aspects. Water = urine = semen = amniotic fluid; ship = pump; ship = micturate); uterus; box, to get wet = enuresis = copulation = pregnancy, to swim = full bladder = abode of the unborn, rain = micturate = symbol of fertility, travel, starting, getting out = getting out of bed = sexual intercourse; honeymoon, micturate = ejaculation.' Rank, 1912a, 95.

[2] *Footnote* 1911.] A dream of this kind has been reported by Pfister (1909). For the symbolic meaning of rescuing see Freud, 1[illegible]d and Freud, 1910d. [*Added* 1914.] See also Rank, 1912b and Reik, 1[illegible]. [*Added* 1919.] See further Rank, 1914. [A dream of rescue from the water will be found in the second case discussed by Freud in his paper on 'Dreams and Telepathy' (1922a).]

same class of infantile reminiscence. They are the nocturnal visitors who rouse children and take them up to prevent their wetting their beds, or who lift the bed clothes to make sure where they have put their hands in their sleep. Analyses of some of these anxiety-dreams have made it possible for me to identify these nocturnal visitors more precisely. In every case the robbers stood for the sleeper's father, whereas the ghosts corresponded to female figures in white night gowns. [1909]

## (F)

## SOME EXAMPLES, EXPLANATIONS AND SPEECHES IN DREAMS[1]

Before assigning the fourth of the factors which govern the formation of dreams to its proper place in the scheme, I propose to quote a number of examples from my collection. These will serve partly to illustrate the interplay between the three factors already known to us and partly to provide confirmatory evidence for what have hitherto been unsupported assertions or to indicate some new conclusions which naturally follow from them. In giving an account of the dream-work I have found very great difficulty in backing my first assertions by examples. Instances in support of particular propositions can always be found only when they are treated in the context of the interpretation of a dream as a whole. If they are torn from their context they lose their virtue, while on the other hand a dream-interpretation which is carried even a little way below the surface quickly becomes so voluminous as to make us lose the thread of the train of thought which it was designed to illustrate. This technical difficulty must serve as my excuse if in what follows I string together all sorts of things, whose only common bond is their connection with the contents of the preceding sections of this chapter. [1900.]

I will begin by giving a few instances of peculiar or unusual modes of representation in dreams.

A lady had the following dream: *A servant girl was standing on a ladder as if she were cleaning a window, and had a chimpanzee with her and a gorilla-cat.* The dreamer afterwards corrected this to *an angora cat. She turned the animals at the dreamer, the chimpanzee*

[1] As in the case of Section E, a large part of the first half of the present section was added in the later editions. The date of the first addition of each paragraph will be found, where it can be ascertained, in square brackets. The second half of the section (from p. 414 onwards) dates in its entirety from the first edition. Another collection of examples of dream-analyses will be found in the twenty-fifth of Freud's *Introductory Lectures* (1916–17).]

*endured up to her, which was very disgusting.* This dream achieved its purpose by an extremely simple device: it took a figure of speech literally and gave an exact representation of its wording. 'Monkey' and animals' names in general are used as invectives, and the situation in the dream meant neither more nor less than hurling invectives. In the course of the present series of dreams we shall come upon a number of other instances of the use of this simple device during the dream-work. [1900.]

Another dream adopted a very similar procedure. *A woman had a child with a remarkably deformed skull. The dreamer had heard that the child had grown like that owing to its position in the uterus. The doctor said that the skull might be given a better shape by compression, but that that would damage the child's brain. She reflected that as he was a boy it would do him less harm.* This dream contained a plastic representation of the abstract concept of 'impressions on children' which the dreamer had met with in the course of the explanations given her during her treatment. [1900.]

The dream-work adopted a slightly different method in the following instance. The dream referred to an excursion to the Himmelreich near Graz. *The weather outside was frightful. There was a wretched hotel, water was dripping from the walls of the room, the bed-clothes were damp.* The latter part of the dream was reported less directly than I have given it. The meaning of the dream was superfluous. This abstract idea, which was present in the dream-thoughts, was in the first instance given a somewhat forced twist and put into some such form as 'overflowing', 'flowing over' or 'flood', after which it was represented in a number of similar pictures: water outside, water on the walls inside, water in the dampness of the bed-clothes—everything flowing or 'overflowing'. [1900.]

We shall not be surprised to find that, for the purpose of representation in dreams, the spelling of words is far less important than their sound, especially when we bear in mind that the same rule holds good in rhyming verse. Rank (1910, 462) has recorded in detail, and analysed very fully, a girl's dream in which the dreamer described how she was walking through the fields and cutting off rich ears ['*Ähren*'] of barley and wheat. A friend of her youth came towards her, but she tried to avoid meeting him. The analysis showed that the dream was concerned with a kiss—an 'honourable kiss' ['*Kuss in Ehren*' pro-

[[1] 'A stretch of water in the outskirts of the town.']

nounced the same as '*Ähren*' literally, 'kiss in honour'].[1] In the dream she [the *Ähren*', which had to be cut off not pulled off figured as ears of corn, whose, condensed with '*Ehren*' they stood for a whole number of other [latent] thoughts. [1911.]

On the other hand, in other cases, the course of linguistic evolution has made things very easy for dreams. For language has a whole number of words at its command which originally had a pictorial and concrete significance but are used to-day in a colourless and abstract sense. All that the dream need do is to give these words their former, full meaning or to go back a little way to an earlier phase in their development. A man had a dream, for instance, of his brother being in a *Kasten* [box]. In the course of interpretation the *Kasten* was replaced by a *Schrank* ['cupboard'—also used abstractly for 'barrier', 'restriction']. The dream-thought had been to the effect that his brother ought to restrict himself ['*sich einschränken*' instead of the dreamer doing so.[2] [1909.]

Another man dreamt that he climbed to the top of a mountain which commanded a quite unusually *extensive view*. Here he was identifying himself with a brother of his who was the editor of a *survey* which dealt with *far* Eastern affairs. [1911.]

In *Der Grüne Heinrich*[3] a dream is related in which a mettlesome horse was rolling about in a beautiful field of oats, each grain of which was 'a sweet almond, a raisin and a new penny piece ... wrapped up together in red silk and tied up with a bit of pig's bristle'. The author or dreamer gives us an immediate interpretation of this dream picture: the horse felt agreeably tickled and called out 'Der Hafer sticht mich'[4] [1914.]

According to Hertzen [1868] dreams involving puns and turns of speech occur particularly often in the old Norse sagas, in which scarcely a dream is to be found which does not contain an ambiguity or a play upon words. [1914.]

[1] [The reference is to a German proverb '*Einem Kuss in Ehren kann niemand verwehren*'. 'No one can refuse an honourable kiss'. The dreamer had in reality been given her first kiss as she was walking through a cornfield—a kiss among the ears of corn.]

[2] [This instance and the next are also quoted, with somewhat different comments, respectively in the seventh and eighth of Freud's *Introductory Lectures*. [Eds.]]

[3] [Part IV, Chapter 6, of Gottfried Keller's novel.]

[4] [Literally: 'The oats are pricking me', but with the idiomatic meaning of 'Prosperity has spoiled me'.]

It would be a work in itself to collect these modes of representation and to classify them according to their underlying principles. [1909.] Some of these representations might almost be described as 'keys' and they give one a feeling that one would never have understood them without the dreamer's help. [1911.]

(a) A man dreamt that *he was asked someone's name but could not think of it*. He himself explained that what this meant was that 'he would never dream of such a thing'. [1911.]

(b) A woman patient told me a dream in which *all the people were especially big*. 'What means', she went on 'that the dream must be to do with events in my early childhood for at that time, of course, all grown-up people seemed to me enormously big.' [Cf. p. 170.] She herself did not appear in the context of this dream. The fact of a dream referring to childhood may also be expressed in another way, namely by a transposition of time into space. The characters and scenes are seen as though they were at a great distance, at the end of a long road, or as though they were being looked at through the wrong end of a pair of opera-glasses. [1911.]

(c) A man who in his working life pretended to use abstract and indirect phraseology, though he was quite sharp-witted in general, dreamt on one occasion that *he arrived at a railway station just as a train was coming in. What then happened was that the platform moved towards the train and the train stopped still*—an absurd reversal of what actually happens. It was clear that there was no more than an intellectual fact that we should expect to find another reversal in the dream's content. [Cf. p. 418.] The analysis of the dream led to the patient's recollecting some picture-books in which there were illustrations of trains standing on their heads and walking on their hands. [1911.]

(d) Another time the same dreamer told me a short dream which was almost transparent of the recent arrival of a relative. He dreamt that *a horse was making an abominable face*. He went on at once to give me the association, what I myself would

[1] These and the five following examples were first published in a short paper 'Nachtrag zu "Traumdeutung"' (Freud, [1911a]). [See above, p. 360 n.]

never have guessed, namely that it meant auto-erotism. The content of this dream might have been produced as a joke in waking life.[1] [19.1.]

5) A man dreamt that *he was pushing a woman out from behind a bed*. The meaning of this was that he was giving her preference.[2] [1914.]

(6) A man dreamt that *he was an officer sitting at a table opposite the Emperor*. This meant that he was putting himself in opposition to his father. [1914.]

7) A man dreamt that *he was treating someone for a broken limb*. The analysis showed that the broken bone ['*Knochenbruch*'] stood for a broken marriage ['*Ehebruch*', properly 'adultery'].[3] [1914.]

8) The time of day in dreams very often stands for the age of the dreamer at some particular period in his childhood. Thus, in one dream, 'a quarter past five in the morning' meant the age of five years and three months, which was significant, since that was the dreamer's age at the time of the birth of his younger brother. [1914.]

(9) Here is another method of representing ages in a dream. A woman dreamt that *she was walking with two little girls whose ages differed by fifteen months*. She was unable to recall any family of her acquaintance to whom this applied. She herself put forward the interpretation that the two children both represented herself and that the dream was reminding her that the two traumatic events of her childhood were separated from each other by precisely that interval. One had occurred when she

[1] ['Auto' is the ordinary German word for 'motor-car'. This dream is reported in slightly different terms in Freud's *Introductory Lectures* (1916–17), Lecture XV.]

[2] [The point here is a purely verbal one, depending on the similarity of the German words for 'putting out' ('heraus stossen') and 'giving preference' ('vor ziehen'). This explanation is also quoted in Freud's *Introductory Lectures* (1916–17), Lecture VII. Nos. 5 and 6 of the present set of examples were published first in Freud (1910*a*).]

[3] [This example is also quoted in Freud's *Introductory Lectures* (1916–17), Lecture XI, where, in a footnote, a 'symptomatic act' is reported, which confirms this particular interpretation.]

was three and a half, the other when she was four and three-quarters. [1914.]

(10) It is not surprising that a person undergoing psycho-analytic treatment should often dream of it and be led to give expression in his dreams to the many thoughts and expectations to which the treatment gives rise. The imagery most frequently chosen to represent it is that of a journey, usually by motor-car, as being a modern and complicated vehicle. The speed of the car will then be used by the patient as an opportunity for giving vent to ironical comments. — If 'the unconscious', as an element in the subject's waking thoughts, has to be represented in a dream, it may be replaced very appropriately by subterranean regions. — These, where they occur *without* any reference to analytic treatment, stand for the female body or the womb. — 'Down below' in dreams often relates to the genitals, 'up above', on the contrary, to the face, mouth or breast. — Wild beasts are as a rule employed by the dream-work to represent passionate impulses of which the dreamer is afraid, whether they are his own or those of other people. It then needs only a slight displacement for the wild beasts to come to represent the people who are possessed by these passions. We have not far to go from here to cases in which a dreaded father is represented by a beast of prey or a dog or wild horse — a form of representation recalling totemism.[1] It might be said that the wild beasts are used to represent the libido, a force dreaded by the ego and combated by means of repression. It often happens, too, that the dreamer separates off his neurosis, his 'sick personality', from himself and depicts it as an independent person. [1919.]

(11) Here is an example recorded by Hanns Sachs (1911): 'We know from Freud's *Interpretation of Dreams* that the dream-work makes use of different methods for giving a sensory form to words or phrases. If, for instance, the expression that is to be represented is an ambiguous one, the dream-work may exploit the fact by using the ambiguity as a switch-point, where one of the meanings of the word is present in the dream-thoughts the other one can be introduced into the manifest dream. Thus was the case in the following short dream in which ingenious use

[1] [See Freud, *Totem and Taboo* (1912–13), Chapter IV, Section 3.]

was made for representational purposes of appropriate impressions of the previous day. I was suffering from a cold on the "dream-day", and I had therefore decided in the evening that, if I possibly could, I would avoid getting out of bed during the night. I seemed in the dream merely to be continuing what I had been doing during the day. I had been engaged in sticking press-cuttings into an album and had done my best to put each one in the place where it belonged. I dreamt that *I was trying to put a cutting into the album. But it wouldn't go on to the page* ['*er geht nicht auf die Seite*'], *which caused me much pain.* I woke up and became aware that the pain in the dream persisted in the form of a pain in my inside, and I was compelled to abandon the decision I had made before going to bed. My dream, in its capacity of guardian of my sleep, had given me the illusion of a fulfilment of my wish to stop in bed, by means of a plastic representation of the ambiguous phrase '*er geht nicht auf die Seite*' ['he isn't going to the lavatory'] [1914]

We can go so far as to say that the dream-work makes use, for the purpose of giving a visual representation of the dream-thoughts, of any methods within its reach, whether waking criticism regards them as legitimate or illegitimate. This lays the dream-work open to doubt and derision on the part of everyone who has only *heard* of dream-interpretation but never practised it. Stekel's book, *Die Sprache des Traumes* (1911), is particularly rich in examples of this kind. I have, however, avoided quoting instances from it, on account of the author's lack of critical judgement and of the arbitrariness of his technique, which give rise to doubts even in unprejudiced minds. [Cf. p. 350.] [1919.]

(12) [1914] The following examples are taken from a paper by V. Tausk (1914) on the use of clothes and colours in dreaming.

(a) A. dreamt of *seeing a former governess of his in a dress of black lustre* ['*Lüster*', *which fitted very tight across her buttocks*]. This was explained as meaning that the governess was lustful ['*lustern*'].

(b) C. dreamt of *seeing a girl on the — Road, who was bathed in white light and was wearing a yellow blouse.* The dreamer had had intimate relations with a Miss W. in the first name on this road.

c) Frau D. dreamt of *seeing the eighty-year-old Viennese actor Brasel lying on a sofa in full armour* ['in voller Rustung']. *He began jumping over tables and chairs, drew a dagger, looked at himself in the looking glass and brandished the dagger in the air as though he was fighting an imaginary enemy*. Interpretation: The dreamer suffered from a long-standing affection of the bladder [*Blase*]. She lay on a sofa for her analysis, when she looked at herself in a looking glass she thought privately that in spite of her age and illness she still looked hale and hearty ['rustig'].

13 [1919] A 'GREAT ACHIEVEMENT' IN A DREAM. - A man dreamt that *he was a pregnant woman lying in bed. He found the situation very disagreeable. He called out 'I'd rather be ...'* during the analysis, after calling to mind a nurse, he completed the sentence with the words 'breaking stones'. *Behind the bed there was hanging a map, the bottom edge of which was kept stretched by a strip of wood. He tore the strip of wood down by catching hold of its two ends. It did not break across but split into two halves lengthways. This action relieved him and at the same time helped on delivery.*

Without any assistance he interpreted tearing down the strip ['*Leiste*'] as a great achievement ['*Leistung*']. He was escaping from his uncomfortable situation in the treatment by tearing himself out of his feminine attitude . . . The absurd detail of the strip of wood not simply breaking but splitting lengthways was explained thus: the dreamer recalled that this combination of doubling and destroying was an allusion to castration. Dreams very often represent castration by the presence of two penis symbols as the defiant expression of an antithetical wish (cf. p. 355). Incidentally, the '*Leiste*' ['groin'] is a part of the body in the neighbourhood of the genitals. The dreamer summed up the interpretation of the dream as meaning that he had got the better of the threat of castration which had led to his adopting a feminine attitude.[1]

[1] [This example was first published as a separate paper (1914*e*). In reprinting it here, Freud omitted a passage which occurred originally after the words 'by tearing himself out of his feminine attitude'. The omitted passage, which has never been reprinted, deals with Silberer's 'functional phenomenon', discussed below (p. 503 f.). It ran as follows: 'No objection can be made to this interpretation of the patient's, but I would not describe it as "functional" simply because his dream-thoughts related to his attitude in the treatment. Things of that kind serve as "material" for the construction of dreams like anything else. It is hard to

(14) [1919] In an analysis which I was conducting in French a dream came up for interpretation in which I appeared as an elephant. I naturally asked the dreamer why I was represented in that form. '*Vous me trompez*' ['you are deceiving me'], was his reply ('*trompe*' = 'trunk').

The dream-work can often succeed in representing very refractory material such as proper names, by a far-fetched use of out-of-the-way associations. In one of my dreams *old Brücke*[1] *had set me the task of making a dissection. I picked something out that looked like a piece of crumpled silver-paper.* [I shall return to this dream later; see p. 452.] The association to this at which I arrived with some difficulty was *stanniol*.[2] I then perceived that I was thinking of the name of Stannius, the author of a dissertation on the nervous system of fish, which I had greatly admired in my youth. The first scientific task which my teacher [Brücke] set me was in fact concerned with the nervous system of a fish, Ammocoetes [Freud, 1877*a*]. It was clearly impossible to make use of the name of this fish in a picture puzzle. [1900]

At this point I cannot resist recording a very peculiar dream, which also deserves to be noticed as having been dreamt by a child, and which can easily be explained analytically. 'I remember having often dreamt when I was a child,' said a lady, '*that God wore a paper cocked-hat on his head*. I used very often to have a hat of that sort put on my head at meals, to prevent my being able to look at the other children's plates to see how big their helpings were. As I had heard that God was omniscient, the

see why the thoughts of a person under analysis should not be concerned with his behaviour during treatment (cf. also p. 444 n.). The distinction between 'material' and 'functional' phenomena in Silberer's sense is of significance only where—as was the case in Silberer's well-known self-observations as he was falling asleep (see p. 344 ff.)—there is an *alternative* between the subject's attention being directed *either* to some piece of thought-content present in his mind *or* to his own actual psychical state and not where that state itself constitutes the content of his thoughts. Freud also remarked in parenthesis that in any case the 'absurd detail of the strip of wood not simply breaking but splitting lengthways could not be functional.]

[1] [See footnote, p. 482.]

[2] [Silver-paper = tin-foil, stanniol is a derivative of tin (*stannum*).]

meaning of the dream was that I knew everything—even in spite of the hat that had been put on my head'.[1] [409]

The nature of the dream-work[2] and the way in which it plays about with its material, the dream-thoughts, are instructively shown when we come to consider numbers and calculations that occur in dreams. Moreover, numbers in dreams are regarded superstitiously as being especially significant in regard to the future.[3] I shall therefore select a few instances of this kind from my collection.

1

Extract from a dream dreamt by a lady shortly before her treatment came to an end. *She was going to pay for something. Her daughter took 3 florins and 65 kreuzers from her—the mother's—purse. The dreamer said to her: 'What are you doing? It only costs 21 kreuzers'.*[4] Owing to my knowledge of the dreamer's circumstances, this bit of dream was intelligible to me without any further explanation on her part. The lady came from abroad and her daughter was at school in Vienna. She was in a position to carry on her treatment with me as long as her daughter remained in Vienna. The girl's school year was due to end in three weeks and this also meant the end of the lady's treatment. The day before the dream, the headmistress had asked her whether she would not consider leaving her daughter at school for another year. From this suggestion she had evidently gone on to reflect that in that case she might also continue her treatment. This was what the

[1] This dream is also discussed in Freud, *Introductory Lectures* (1916-17), Lecture VII.]

[2] [The remainder of the present section (F), with the exception of Example IV on p. 417, appeared in the original edition (1900).]

[3] [This point is discussed by Freud in Chapter XII, 7c of his *Psychopathology of Everyday Life* (1904) and in Section II of his paper on 'The Uncanny' (1919).]

[4] [The old Austrian currency in florins and kreuzers was not replaced until after the first publication of this book. 1 florin = 100 kreuzers was at that time approximately equivalent to an English 2*s*. 10*d*. or an American 40 cents. Accordingly, of the sums mentioned in this dream and the next, 3 fl. 65 would have been about 8*s*. or $1.20; 21 kr. about 4*d*. or 7½ cents; 1 fl. 50 about 2*s*. 6*d*. or 62½ cents; and 150 fl. about £12 10*s*. or $62.50.]

dream referred to. One year is equal to 365 days. The three weeks which remained both of the school-year and of the treatment were equivalent to 21 days although the hours of treatment would be less than this. The numbers, which in the dream-thoughts referred to periods of time, were attached in the dream instead to sums of money—not but what there was a deeper meaning involved in the matter of money. 365 kreuzer only amount to 3 florins and 65 kreuzers, and the smallness of the sums that occurred in the dream was obviously the result of wish-fulfilment. The dreamer's wish reduced the cost both of the treatment and of the year's school-fees.

II

The numbers which occurred in another dream involved more complicated circumstances. A lady who, though she was still young, had been married for a number of years, received news that an acquaintance of hers, Elise L., who was almost exactly her contemporary, had just become engaged. Thereupon she had the following dream: *She was at the theatre with her husband. One side of the stalls was completely empty. Her husband told her that Frau L. and her fiancé had wanted to go too, but had only been able to get bad seats—three for a florin 50 kreuzers—and of course they could not take those. She thought it would not really have done any harm if they had.*

What was the origin of the 1 florin 50 kreuzers? It came from what was in fact an indifferent event of the previous day. Her sister-in-law had been given a present of 50 florins by her husband and had been in a hurry to get rid of them by buying a piece of jewellery. It is to be noticed that 150 florins is a *hundred* times as much as 1 florin 50 kreuzers. Where did the *three* come from which was the number of the theatre tickets? The only connection here was that her new year's present had been the same number of months—*three*—her journey and isolation of the dream was arrived at was a wished discovery. The meaning of the empty stalls. They were an unmarried friend and a sister-in-law's resident who had given her husband a good excuse for leaving her. She had planned to go [illegible] and had been astonished [illegible] coming with [illegible] buy tickets several days [illegible] booking-office. When they got to the theatre the [illegible]

[See previous footnote.]

side of the house was almost empty. There had been *no need for her to be in such a hurry*.

Let me now put the dream-thoughts in place of the dream. It was *absurd* to marry so early. There was *no need for me to be in such a hurry*. I see from Frau L.'s example that I should have got a husband in the end. Indeed, I should have got one *a hundred times* better—a *treasure*—'if I had only *waited*'—an antithesis to her sister-in-law's *hurry*. 'My money (or dowry) could have bought *three* men just as good.'

It will be observed that the meaning and context of the numbers have been altered to a far greater extent in this dream than in the former one. The processes of modification and distortion have gone further here, and this is to be explained by the dream-thoughts in this case having to overcome a specially high degree of endopsychic resistance before they could obtain representation. Nor should we overlook the fact that there was an element of absurdity in the dream, namely the *three* seats being taken by *two* people. I will anticipate my discussion of absurdity in dreams [p. 420 ff.] by pointing out that this absurd detail in the content of the dream was intended to represent the most strongly emphasized of the dream-thoughts, viz., 'it was *absurd* to marry so early'. The absurdity which had to find a place in the dream was ingeniously supplied by the number 3, which was itself derived from a quite immaterial point of distinction between the two people under comparison—the 3 months' difference between their ages. The reduction of the actual 150 florins to 1 florin 50 corresponded to the *new value* assigned by the dreamer to her husband—or treasure—in her suppressed thoughts.[1]

III

The next example exhibits the methods of calculation employed by dreams, which have brought them into so much disrepute. A man had a dream that *he was settled in a chair at the B.'s*—a family with which he had been formerly acquainted—*and said to them: It was a great mistake your not letting me have*

[1] This dream is more elaborately analysed at various points in Freud's *Introductory Lectures* (1916–17), particularly at the end of Lecture V, and in two places in Lecture XIV. Details of the preceding dream are also recurred to in Section VII of Freud's work *On Dreams* (*S.E. Standard Ed.*, 5, 669).

*Man': 'How old are you?' he then went on to ask the girl. 'I was born in 1882,' she replied. 'Oh, so you're 28, then.'*

Since the dream dates from 1908 this was evidently a miscalculation, and the dreamer's inability to do sums would deserve to be compared with that of a general paralytic unless it could be explained in some other way. My patient was one of those people who, whenever they happen to catch sight of a woman, cannot let her alone in their thoughts. The patient who for some months used regularly to come next after him in my consulting room, and whom he thus ran into, was a young lady, he used constantly to make enquiries about her and was most anxious to create a good impression with her. It was she whose age he estimated at 28 years. So much by way of explanation of the result of the ostensible calculation. 1882 incidentally, was the year in which the dreamer had married. I may add that he was unable to resist entering into conversation with the two other members of the female sex whom he came across in my house: the two maids, neither of them by any means youthful, one or other of whom used to open the door to him, he explained their lack of response as being due to their regarding him as an elderly gentleman of *settled* habits.

## IV[1]

Here is another dream dealing with figures, which is characterized by the clarity of the manner in which it was determined, or rather overdetermined. I owe both the dream and its interpretation to Dr. R. Dattner. 'The landlord of my block of flats, who is a police-constable, dreamt that *he was on street duty*. (This was a wish-fulfilment.) *An inspector came up to him, who had the number 22 followed by 62 or 26, on his collar. At any rate there were several twos on it.*

The mere fact that in reporting the dream the dreamer broke up the number 2262 showed that its components had separate meanings. He recalled that the day before there had been some talk at the police station about the men's length of service. The occasion for it was an inspector who had retired on his pension at the age of 62. The dreamer had only served for 22 years, and it would be 2 years and 2 months before he would be eligible for a 90 per cent pension. The dream represented

[1] [This example was added in 1911.]

in the first place the fulfilment of a long cherished wish of the dreamer's to reach the rank of inspector. The superior officer with '[illegible]2' on his collar was the dreamer himself. He was on street duty—another favourite wish of his—he had served his remaining 4 years and 2 months and now, like the 52-year-old inspector, he could retire on a full pension."[1]

When we take together these and some other examples which I shall give later [p. 448 ff.], we may safely say that the dream-work does not in fact carry out any calculations at all, whether correctly or incorrectly. It merely throws into the *form* of a calculation numbers which are present in the dream-thoughts and can serve as allusions to matter that cannot be represented in any other way. In this respect the dream-work is treating numbers as a medium for the expression of its purpose in precisely the same way as it treats any other ideas, including proper names and speeches that occur recognizably as verbal presentations. [See next paragraph but one.]

For the dream-work cannot actually *create* speeches. [See above, pp. 185 f. and 304.] However much speeches and conversations, whether reasonable or unreasonable in themselves, may figure in dreams, analysis invariably proves that all that the dream has done is to extract from the dream-thoughts fragments of speeches which have really been made or heard. It deals with these fragments in the most arbitrary fashion. Not only does it drag them out of their context and cut them in pieces, incorporating some portions and rejecting others, but it often puts them together in a new order, so that a speech which appears in the dream to be a connected whole turns out in analysis to be composed of three or four detached fragments. In producing this new version, a dream will often abandon the meaning that the words originally had in the dream-thoughts and give them a fresh one.[2] If we look closely into a speech that

[1] [*Footnote added*.] For analyses of other dreams containing numbers, see [p. 411]. Many neurotics [p. 46] and others. These often employ very complicated operations with numbers which have been carried out by the dreamer with astonishing accuracy. See also Jones (1912*a*).

[2] [*Footnote added*.] In this respect neuroses behave exactly like dreams. I know a patient one of whose symptoms is that, involuntarily and against her will, she hears the halting strains of songs or fragments of songs, without being able to understand what part they play in her

occurs in a dream, we shall find that it consists on the one hand of relatively clear and compact portions and on the other hand of portions which serve as connecting matter and have probably been filled in at a later stage—just as, in reading, we fill in any letters or syllables that may have been accidentally omitted. Thus speeches in dreams have a structure similar to that of breccia, in which largish blocks of various kinds of stone are cemented together by a binding medium (cf. p. 44 f.).

Strictly speaking, this description applies only to such speeches in dreams as possess something of the sensory quality of speech and which are described by the dreamer himself as being speeches. Other sorts of speeches, which are not, as it

mental state. However, she is certainly not paranoic. Anyone has shown that by allowing herself a certain amount of licence she puts the text of these words to false uses. For instance, in the aria from Agathe's aria in Weber's *Der Freischütz*, *Leise, leise, fromme Weise*, she sings, softly and very correctly, the last word was taken by her unconscious as though it were spelt *Ware* [= orphan], thus making the lines read *Softly, softly pours orphan*—the orphan being herself. Again, in the *Siegfried* of the Ring, Brünnhilde, after saying her greeting to the sun on the morning of a Christmas Day, is not content with using the quotation as it would have been used in its original context, but turns it into a birthday greeting. The same mechanism of distortion can also operate in the occurrence of an idea which was suppressed by hallucination. Why was it that one of my patients was persecuted by the recollection of a poem that he had learnt at school? *Nachtlich am Strande* [By night on the shore] was what he was always hearing. Because his imagination went further than the first part of the quotation. *Nachtlich am Rhein* [By night on the Rhine] was what he was always seeing.

We are familiar with the fact that this same technique is used by paranoics. I succeeded in a series of observations in the case of a paranoic in *Siegmund* for the word *Siegfried*, the word which was the starting-point of Schreber's 'Sungod' with the whole system of delusion attached to it:

> Und des frisch erkämpften Weibes
> Freut sich der Arme und strickt . . .
>
> [The conqu'ring son of Atreus sits
> A-hu[illegible]

Here the quotation broke off. In the original the lines continue:

> . . . Um den Reiz des schönen Leibes
> Seine Arme hochbeglückt,
>
> [His joyful and victorious arms
> About her body's lovely charms.]

were, felt by him as having been heard or spoken—that is, which have no acoustic or motor accompaniments in the dream—are merely thoughts such as occur in our waking thinking—activity and are not even correctly worded unmodified in our dreams. Another dubious source of undifferentiated symbols of this kind, though one which it is difficult to follow up, seems to be provided by material that has been *read*. But whatever stands out markedly in dreams as a speech can be traced back to real speeches which have been spoken or heard by the dreamer.

Instances showing that speeches in dreams have this origin have already been given by me in the course of analysing dreams which I have quoted for quite other purposes. Thus in the 'innocent' market dream reported on p. 183, the spoken words 'that's not obtainable any longer' served to identify me with the butcher while one portion of the outer speech—'I don't recognize that, I won't take it'—was actually responsible for making the dream an 'innocent' one. The dreamer, it will be remembered, having had some suggestion made to her on the previous day by her cook, had replied with the words 'I don't recognize that, behave yourself properly'. The innocent sounding *first* part of this speech was taken into the dream by way of a basis for its *second* part, which hinted exactly into the phantasy underlying the dream, but would at the same time have betrayed it.

Here is another example which will serve instead of many, all of them leading to the same conclusion:

*The dreamer runs in a big courtyard in which some dead bodies were being burnt. 'I'm off', he said, 'I can't bear the sight of it.'* This was not definitely a speech. *He then met two butcher's boys. 'How', he asked, 'did it taste nice?' 'No', one of them answered, 'not a bit nice' as though it had been human flesh.*

The innocent occasion of the dream was as follows. The dreamer and his wife had paid a visit after supper to their neighbours, who were excellent people but not precisely *appetizing*. The hospitable old lady was just having her supper and had tried to *force* him[1] there is a phrase with a sexual sense used jokingly among men to render this 'feast' to taste some of it. He

[1] ['Nötigen', 'to force sexually', 'to rape', is also used in place of 'nötigen', 'to force' in the ordinary sense.]

had declined, saying he had no appetite left. 'Get along,' she had replied, 'you can manage it, it would be that effect.' He had therefore been unable to taste it and had contented himself with commenting on it saying: 'That was very nice.' When he was left more alone with his wife he had grumbled at having to bear such insistence and also at the quality of the food. The thought, 'I can't bear the sight of it,' which in the dream had turned to revenge as a speech in the street scene, was an allusion to the play with the lady to whom the invitation had come, and it must be taken as meaning that he had no desire to look at them.

More instructive can be derived from another dream which I shall report in that connection in a moment of the very distinct speech which it centres round, although I shall have to put off explaining it until I come to discuss a fact in dreams presently. I had a very clear dream: *I had gone to Brücke's laboratory at night, in response to a general knock on the door, I opened it to the late Professor Fleischl, who came in with a number of strangers and after exchanging a few words sat down at his table.* This was followed by a second dream: *My friend F. [Fliess] had come to Vienna unobtrusively in June. I met him in the street in company with my late friend P. and went with them to some place where they sat opposite each other as though they were at a small table. I sat in front at its narrow end. F. spoke about his illness and said that in three quarters of an hour she was dead, and added some such words as 'and it was the third time.' As P. used to understand him,* F. turned to me and asked me how much I had told P. about his affairs. Whereupon, *I was overcome by strange emotions.* I tried to explain to F. that P. could not understand anything at all, of course because he was not alive, but what I actually said, and I myself noticed the mistake was, 'You know, P. can't see.' Then I gave P. a piercing look. Under my gaze he turned pale, his form grew indistinct and he even became hazy and pale. He melted away. I was highly delighted at this, and I now realized that Fleischl too had been no more than an apparition, a 'revenant' [ghost literally: one who returns], and it seemed to me quite possible that people of that kind only existed as long as one looked and could be got rid of if someone else looked at them.

This last specimen includes many of the characteristics of

[1] [See footnote on p. 46, for an explanation of the persons concerned.]

[2] [This dream is analysed below, on p. 423.]

dreams: the fact that I exercised my critical faculties during the dream and myself noticed my mistake when I said *Non vixit* instead of *Non vivit* [that is, 'he did not live' instead of 'he is not alive']; my unconcerned dealings with people who were dead and were recognized as being dead in the dream itself; the absurdity of my final inference and the great satisfaction it gave me. This dream exhibits so many of these puzzling features, indeed, that I would give a great deal to be able to present the complete solution of its conundrums. But in point of fact I am incapable of doing so—of doing that is to say what I did in the dream of satisfying to my ambition people whom I greatly value. Any concealment, however, would destroy what I know very well to be the dream's meaning; and I shall therefore content myself, both here and in a later context [p. 480 ff.], with selecting only a few of its elements for interpretation.

The central feature of the dream was a scene in which I annihilated P. with a look. His eyes changed to a strange and uncanny blue and he reeled away. This scene was unmistakably copied from one which I had actually experienced. At the time I have in mind I had been a demonstrator at the Physiological Institute and was due to start work early in the morning. It came to Brücke's ears that I sometimes reached the student's laboratory late. One morning he turned up punctually at the hour of opening and awaited my arrival. His words were brief and to the point. But it was not they that mattered. What overwhelmed me were the terrible blue eyes with which he looked at me and by which I was reduced to nothing. Just as P. was in the dream, where, to my relief, the roles were reversed. No one who can remember the great man's eyes when he retained their striking beauty even in his old age and who has ever seen him in anger, will find it difficult to picture the young sinner's emotions.

It was a long time, however, before I succeeded in tracing the origin of the '*Non vixit*' with which I passed judgement in the dream. But at last it occurred to me that these two words possessed their high degree of clarity in the dream, not as words heard or spoken, but as words seen. I then knew at once where they came from. On the pedestal of the Kaiser Josef Memorial in the Hofburg [Imperial Palace] in Vienna the following impressive words are inscribed:

Saluti patriae vixit
non diu sed totus.[1]

I extracted from this inscription just enough to fit in with a hostile train of ideas among the dream-thoughts, just enough to intimate that this fellow has no say in the matter—he can't even move. And this reminded me that I had the dream only a few days after the unveiling of the memorial to Fleischl in the cloisters of the University.[2] At that time I had seen the Brücke memorial once again and must have reflected unconsciously with regret on the fact that the premature death of my brilliant friend P., whose whole life had been devoted to science, had rendered him ineligible for a memorial in these same precincts. Accordingly I gave him this memorial in my dream, and—incidentally, as I remembered, his first name was Josef.[3]

By the rules of dream-interpretation I was even now not entitled to pass from the *Non vixit* derived from my recollection of the Kaiser Josef Memorial to the *Non vixit* required by the sense of the dream-thoughts. There must have been some other element in the dream-thoughts which would help to make the transition possible. It then struck me as noticeable that in the scene in the dream there was a convergence of a hostile and an affectionate current of feeling towards my friend P., the former being on the surface and the latter concealed, but both of them being represented in the same phrase *Non vixit*. As he had deserved well of science I had put him on a memorial, but as he was guilty of an evil wish, which was expressed at the end of the dream, I ought to be hated by him. I noticed that the last sentence had a quite special cadence, and I must have had some model in my mind. Where was an antithesis of this sort to be found? In

[1] For the well-being of his country he lived not long but wholly. *Footnote added* [1924]. The actual wording of the inscription is

Saluti publicae vixit
non diu sed totus.

The reason for my mistaken printing *patriae* for 'publicae' has probably been rightly guessed by Weiss. [1924 *Eng. trans.*, p. 424 *n.* 1.]

[2] This ceremony took place on October [illegible] 1898.

[3] I may add as an example of over-determination that my excuse for arriving late at the railway station on the day after working for most of the night had in the morning to cover the long distance between the *Kaiser Josef*'s statue and the Wagner-Jauregg Statue.

[4] This point is further explained below [on p. 484].

juxtaposition like that of two opposite reactions towards a single person, both of them claiming to be completely justified and yet not incompatible? Only in one passage in literature—but a passage which makes a profound impression on the reader—in Brutus's speech of self-justification in Shakespeare's *Julius Caesar* [III, 2]: 'As Caesar loved me, I weep for him; as he was fortunate, I rejoice at it; as he was valiant, I honour him: but, as he was ambitious, I slew him.' Were not the formal structure of these sentences and their antithetical meaning precisely the same as in the dream-thought I had uncovered? Thus I had been playing the part of Brutus in the dream. If only I could find one other piece of evidence in the content of the dream to confirm this surprising collateral connecting-link! A possible one occurred to me. *My friend F. came to Vienna in July.* There was no basis in reality for this detail of the dream. So far as I knew, my friend F. had never been in Vienna in July. But the month of July was named after Julius Caesar and might therefore very well represent the allusion I wanted to the intermediate thought of my playing the part of Brutus.[1]

Strange to say, I really did once play the part of Brutus. I once acted in the scene between Brutus and Caesar from Schiller[2] before an audience of children. I was fourteen years old at the time and was acting with a nephew who was a year my senior. He had come to us on a visit from England and he, too, was a *revenant*, for it was the playmate of my earliest years who had returned in him. Until the end of my third year we had been inseparable. We had loved each other and fought with each other, and this childhood relationship, as I have already hinted above (pp. 198 and 201), had a determining influence on all my subsequent relations with contemporaries. Since that time my nephew John has had many reincarnations which revived now one trait and now another of his personality, unalterably fixed as it was in my unconscious memory. There must have been times when he treated me very badly and I must have shown courage in the face of my tyrant, for in my later years I have often been told of a short speech made by me in my own defence when my father, who was at the same time John's grandfather, had said to me accusingly: 'Why are you

[1] There was the further connection between 'Caesar' and 'Kaiser'.

[2] This is in fact a lyric in dialogue form recited by Karl Moor in Act IV, Scene 5, of the earlier version of Schiller's play *Die Räuber*.]

hitting John?' My reply—I was not yet two years old at the time—was 'I hit him 'cos he bit me' It must have been this scene from my childhood which diverted '*Non mol*' into '*Non vult*' for in the language of later childhood the word for to hit is '*wichsen*' [pronounced like the English 'vixen']. The dream-work is not ashamed to make use of links such as this one. There was little basis in reality for my hostility to my friend P , who was very greatly my superior and for that reason was well fitted to appear as a new edition of my early playmate. This hostility must therefore certainly have gone back to my complicated childhood relations to John [See further p. 483 f.]'

As I have said, I shall return to this dream later.

[Freud discusses his relations with his nephew John in a letter to Fliess of October 3, 1897 Freud, 1950a, Letter 70 A further, somewhat disguised account of an early episode, in which John and his younger sister Pauline referred to below on p. 486 figured, is no doubt to be seen in the latter part of Freud's paper on 'Screen Memories' (1899a) . The subject of speeches in dreams is also mentioned on pp. 284, 304, 313 and 465.]

## (G)

## ABSURD DREAMS. INTELLECTUAL ACTIVITY IN DREAMS[1]

In the course of our dream-interpretations we have so often come across the element of absurdity that we cannot postpone any longer the moment of investigating its source and significance, in this section. For it will be remembered that the absurdity of dreams has provided those who deny the value of dreams with one of their principal arguments in favour of regarding them as the meaningless product of a reduced and fragmentary mental activity [see p. 55 ff.].

I shall begin by giving a few examples in which the absurdity is only an apparent one and disappears as soon as the meaning of the dream is more closely examined. Here are two or three dreams which deal, by chance, as it may seem at first sight, with the dreamer's dead father.

1

This is the dream of a patient who had lost his father six years earlier. *His father had met with a grave disaster. He had been travelling by the night-train, which had been derailed. The carriages had been forced together and his head had been compressed from side to side. The dreamer then saw him lying in bed with a wound over his left eyebrow which ran in a vertical direction. He was surprised at his father's having met with a calamity, since he was already dead*, as he added in telling me the dream. *How clear his eyes were!*

According to the ruling theory of dreams we should have to explain the content of this dream as follows. To begin with, we should suppose, while the dreamer was interpreting the accident, he must have forgotten that his father had been in his grave for several years; but as the dream proceeded the recollection must have emerged, and led to his astonishment at his own dream while he was still asleep. Analysis teaches us, however, that it is emphatically useless to look for explanations of this kind. The dreamer had commissioned a bust of his father from a sculptor

[1] [Henceforward, until the end of the book, it is to be assumed once more that the whole of the matter appeared in the first (1900) edition, except for passages to which a later date is specifically assigned.]

and had seen it for the first time two days before the dream. It was this that he had thought of as a monster. The scientist had never seen his father and had worked from portraits. On the day immediately before the dream the dreamer in his filial piety had sent an old family servant to the station to see whether he would form the same opinion of the master head-painter that it was too narrow from side to side at the temples. He now proceeded to recall from his memory the materials which had gone to the construction of the dream. Whenever his father was tormented by business worries or family disagreements, he would be in the habit of pressing his hands to the sides of his forehead, as though he felt that his head was too wide and would like to compress it. When the patient was four years old he had been present when a pistol which had been accidentally loaded had been discharged and had blackened his father's eyes. *Has near his eyes wore.* At the spot on his forehead at which the dream located his father's injury, a deep furrow showed during his boyhood whenever he was thoughtful or sad. The fact that this furrow was replaced in the dream by a wound led back to the second exciting cause of the dream. The dreamer had taken a photograph of his little daughter. The plate had slipped through his fingers, and when he picked it up it showed a crack which ran perpendicularly down the little girl's forehead as far as her eyebrow. He could not help feeling superstitious about this, since a few days before his mother's death he had broken a photographic plate with her portrait on it.

The absurdity of this dream was thus no more than the result of a piece of carelessness in verbal expression which served to distinguish the bust and the photograph from a living person. We might anyhow say: 'looking at a picture'. 'There's something wrong with Father's head in that picture.' The appearance of absurdity in the dream could then have been avoided; and if we were to judge from this single example, we should be inclined to think that the apparent absurdity had been permitted or even designed.

## II

Here is another, a most exactly similar, example from a dream of my own. I lost my father in [illegible] *father placed a picture in front among the [illegible] brought them together perfectly.* Here I saw a certain picture of

*crowd of men as though they were in the Reichstag someone standing on one or two chairs with other people round him. I remembered how, like Garibaldi, he had looked on his death bed, and felt glad that that promise had come true.*

What could be more absurd than this? I was dreamt at a time at which the Hungarians had been driven by parliamentary obstruction into a state of lawlessness and were plunged into the crisis from which they were rescued by Koloman Szell.[1] The trivial detail of the scene in the dream appearing in pictures of such a small size was not without relevance to its interpretation. Our dream-thoughts are usually represented in visual pictures which appear to be more or less life-size. The picture which I saw in my dream, however, was a reproduction of a wood-cut inserted in an illustrated history of Austria which showed Maria Theresa at the Reichstag [Diet] of Pressburg in the famous episode of *Moriamur pro rege nostro*.[2] Like Maria Theresa in the picture, so my father stood in the dream surrounded by the crowd. But he was *standing on one or two chairs* [chair].

Nuh![3] He had *brought them together*, and was thus a presiding judge (*Vorsitzender*, literally 'chair judge'). A connecting link was provided by the expression (German phrase we shall need no judge). Those of us who were standing round had in fact remarked how like Garibaldi my father looked on his death-bed. He had had a *post-mortem* rise of temperature, his cheeks had been flushed more and more deeply red. As I recalled this, my thoughts involuntarily ran on

> Und hinter ihm in wesenlosem Scheine
> Lag was uns alle bändigt, das Gemeine.[4]

[1] Szell's political crisis in Hungary in 1903 had been solved by the creation of a non-party government under Szell.

[2] 'We will die for our king.' The response of the Hungarian nobles to Maria Theresa's plea during a court at her accession in 1741 to the War of the Austrian Succession. [Additional remarks where I read an account of a dream which was full of the greatest small change and the source of which turned out to be one of Garibaldi's exploits seen by her [patient] during the day. These remarks do in fact contain a large number of very important theories, the series of them deep to the bottom of the Seven Years' War.

[3] These lines are from the Prologue to Schiller's Lied von der Glocke, which was very well known at the time of my father's death. He [Schiller] speaks of looking forward from the eternity of truth, [which] appears to be left of by a shadowy illusion, by what is [in bondage—the things that are common.]

These excised thoughts prepared the way [in the analysis] for the appearance of something that was common (*gemein*) in another sense. My father's *post mortem* rise of temperature corresponded to the words 'after his death' in the dream. His most severe suffering had been caused by a complete paralysis (*obstruction*) of the intestines during his last weeks. Disrespectful thoughts of all kinds followed from this. One of my contemporaries who lost his father while he was still at his secondary school—on that occasion I myself had been deeply moved and had offered to be his friend—once told me mournfully of how one of his female relatives had had a painful experience. Her father had fallen dead in the street and had been brought home, when his body was undressed it was found that at the moment of death, or *post mortem*, he had passed a stool [*Stuhl*]. His daughter had been so unhappy about this that she could not prevent this ugly detail from disturbing her memory of her father. Here we have reached the wish that was embodied in this dream. 'To stand before one's children's eyes, after one's death, great and unsullied'—who would not desire this? What has become of the absurdity of the dream? Its apparent absurdity is due only to the fact that it gave a literal picture of a figure of speech which is itself perfectly legitimate and in which we habitually overlook any absurdity involved in the contradiction between its parts. In this instance, once again, it is impossible to escape an impression that the apparent absurdity is intentional and has been deliberately produced.[1]

The frequency with which dead people appear in dreams[2] and act and associate with us as though they were alive has caused unnecessary surprise and has produced some remarkable explanations which throw our lack of understanding of dreams into strong relief. Yet the explanation of these dreams is a very obvious one. It often happens that we find ourselves thinking 'If my father were alive, what would he say to this?' Dreams are unable to express an 'if' of this kind except by representing the person concerned as present in some particular situation. Thus, for instance, a young man who had been left a large

[1] [This dream is further discussed on p. 447 f.]

[2] [This paragraph was added as a footnote in 1909 and included in the text in 1930.]

legacy by his grandfather, dreamt, at a time when he was feeling self-reproaches for having spent a considerable sum of money, that his grandfather was alive again and calling him to account. And when, from our better knowledge, we protest that after all the person in question is dead, what we look upon as a criticism of the dream is in reality rather a consoling thought that the dead person has not lived to witness the event, or a feeling of satisfaction that he can no longer interfere in it.

There is another kind of absurdity, which occurs in dreams of dead relatives but which does not express irritation and derision.[1] It indicates an extreme degree of repudiation and so makes it possible to represent a repressed thought which the dreamer would prefer to regard as utterly unthinkable. It seems impossible to elucidate dreams of this kind unless one bears in mind the fact that dreams do not differentiate between what is wished and what is real. For instance, a man who had nursed his father during his last illness and had been deeply grieved by his death had the following senseless dream some time afterwards. *His father was alive once more and was talking to him in his usual way; but* the remarkable thing was that *he had really died, only he did not know it.* This dream only becomes intelligible, after the words 'but he had really died' we insert 'in consequence of the dreamer's wish', and if we explain that what 'he did not know' was that the dreamer had had this wish. While he was nursing his father he had frequently wished his father were dead, that is to say, he had had what was actually a mercenary thought that death might put an end to his sufferings. During his mourning after his father's death even this sympathetic wish became a subject of unconscious self-reproach, as though by means of it he had really helped to shorten the sick man's life. A stirring up of the dreamer's earlier infantile impulses against his father made it possible for this self-reproach to find expression as a dream. But the fact

[1] This paragraph was added as a footnote in [illegible] and promoted to the text in 1911. The first sentence of the paragraph [illegible] Freud has already explained away dreams as being due to the presence of this type and derision in the dream-thoughts. As we have [illegible] done so, and as the explanation is duly explained [illegible] paragraph below (on p. 444) [illegible] the second part of the [illegible] seems possible that the present paragraph [illegible] overnight, have been [illegible] later point.

that the instigator of the dream and the day-time thoughts were such words apart was precisely what necessitated the dream's absurdity.[1]

It is true that dreams of dead people whom the dreamer has loved raise difficult problems in dream-interpretation and that these cannot always be satisfactorily solved. The reason for this is to be found in the particularly strongly marked emotional ambivalence which dominates the dreamer's relation to the dead person. It very commonly happens that in dreams of this kind the dead person is treated to begin with as though he were alive, that he then suddenly turns out to be dead and that in a subsequent part of the dream he is alive once more. This has a confusing effect. It eventually occurred to me that this alternation between death and life is intended to represent *indifference* on the part of the dreamer. 'It's all the same to me whether he's alive or dead.' This indifference is, of course, not real but merely desired, it is intended to help the dreamer to repudiate his very intense and often contradictory emotional attitudes and it thus becomes a dream-representation of his *ambivalence*.—In other dreams in which the dreamer associates with dead people, the following rule often helps to give us our bearings. If there is no mention in the dream of the fact that the dead man is dead, the dreamer is equating himself with him: he is dreaming of his own death. If, in the course of the dream, the dreamer suddenly says to himself in astonishment, 'why, he died ever so long ago', he is repudiating this equation and is denying that the dream signifies his own death.[2]—But I willingly confess to a feeling that dream-interpretation is far from having revealed all the secrets of dreams of this character.

III

In the example which I shall next bring forward I have been able to catch the dream-work in the very act of intentionally fabricating an absurdity for which there was absolutely no

[1] [*Footnote* 1911.] Cf. my paper on the two principles of mental functioning of 1911b [at the end of which this same dream is discussed]. A very similar dream is analysed as No. 3 in the twelfth of Freud's *Introductory Lectures* (1916–17). The next paragraph was added as a footnote in 1919 and included in the text in 1930.]

[2] [This point was first made in Freud's book.]

occasion in the material. It is taken from the dream which arose from my meeting with Count Thun as I was starting for my holidays. [See p. 430.] *I was driving in a cab and ordered the driver to drive me to a station. "Of course I can't drive with you along the railway line too," I said, quite as he had raised some objection, as though I had overtaken him. It was as if I had already driven with him for some of the distance one normally travels by train.* The analysis produced the following explanations of this confused and senseless story. The day before, I had hired a cab to take me to an out-of-the-way street in Dornbach[1]. The driver, however, had not known where the street was and, as these excellent people are apt to do, had driven on and on until at last I had noticed what was happening and had told him the right way, adding a few sarcastic comments. A train of thought to which I was later in the analysis to return led from this cab-driver to aristocrats. For the moment it was merely the passing notion that what strikes us bourgeois people about the aristocracy is the preference they have for taking the driver's seat. Count Thun, indeed, was the driver of the State Coach of Austria. The next sentence in the dream, however, referred to my brother, whom I was thus identifying with the cab-driver. That year I had called off a trip I was going to make with him to Italy. *I can't drive with you along the railway line too.* And this cancellation had been a kind of punishment for the complaints he used to make that I was in the habit of "getting him on such trips". This appeared in the dream unaltered by insisting upon moving too rapidly from place to place and seeing too many beautiful things in a single day. On the evening of the dream my brother had accompanied me to the station, but he had jumped out shortly before we got there, at the suburban railway station adjoining the main line terminus, in order to travel to Purkersdorf[2] by the suburban line. I had remarked to him that he might have stayed with me a little longer by travelling to Purkersdorf by the main line instead of the suburban one. This led to the passage in the dream in which I drove in the cab *for some of the distance one normally travels by train.* This was an inversion of what had happened in reality—a kind of *tu quoque* argument. What I had said to my brother was: "You can travel on the main line in my company for the distance you would travel by the suburban

[1] [On the outskirts of Vienna.]

[2] [Seven or eight miles outside Vienna.]

line' I brought about the whole confusion in the dream by putting 'cab' instead of 'suburban line' which, incidentally, was of great help in bringing together the figures of the cab-driver and my brother). In this way I succeeded in producing something senseless in the dream which it seems scarcely possible to disentangle and which was almost a direct contradiction of an earlier remark of mine in the dream ('*I can't drive with you along the railway line itself*'). Since, however, there was no necessity whatever for me to confuse the suburban railway and a cab, I must have arranged the whole of this enigmatic business in the dream on purpose.

But for *what* purpose? We are now to discover the significance of absurdity in dreams and the motives which lead to its being admitted or even created. The solution of the mystery in the present dream was as follows. It was necessary for me that there should be something absurd and unintelligible in this dream in connection with the word '*fahren*' because the dream-thoughts included a particular judgement which called for representation. One evening, while I was at the house of the hospitable and witty lady who appeared as the 'housekeeper' in one of the other scenes in the same dream, I had heard two riddles which I had been unable to solve. Since they were familiar to the rest of the company, I cut a rather ludicrous figure in my vain attempts to find the answers. They depended upon puns in the words '*Nachkommen*' and '*Vorfahren*' and, I believe, ran as follows:

Der Herr befiehlt's,
Der Kutscher tut's.
Ein jeder hat's,
Im Grabe ruht's.

[With the master's request
The driver complies
By all men possessed
In the graveyard it lies.]

(Answer: '*Vorfahren*' ['Drive up' and 'Ancestry', more literally 'go in front' and 'predecessors'].

[The German word *fahren*' which has already been used repeatedly in the dream and the analysis, is used for the English 'drive' in a cab and 'travel' in a train and has had to be translated by both of those words in different contexts. See also p. 210 *n*.]

It was particularly confusing that the first half of the second riddle was identical with that of the first

Der Herr befiehlt's,
der Kutscher tut's.
Nicht jeder hat's,
In der Wiege ruht's.

[With the master's request
The driver complies.
Not by all men possessed
In the cradle it lies.]

(Answer: '*Nachkommen*' ['Follow after' and 'Progeny', more literally 'come after' and 'successors'.]

When I saw Count Thun *drive up* so impressively and when I thereupon fell into the mood of Figaro, with his remarks on the goodness of great gentlemen in having taken the trouble to be born (to become *progeny*), these two riddles were adopted by the dream-work as intermediate thoughts. Since aristocrats could easily be confused with drivers and since there was a time in our part of the world when a driver was spoken of as '*Schwager*' ['coachman' and 'brother-in-law'], the work of condensation was able to introduce my brother into the same picture. The dream-thought, however, which was operating behind all this ran as follows: 'It is absurd to be proud of one's ancestry, it is better to be an ancestor oneself.' This judgement, that something 'is absurd', was what produced the absurdity in the dream. And this also clears up the remaining enigma in this obscure region of the dream, namely why it was that I thought I had already driven with the driver *before* (*vorhergefahren* 'driven before') *vorgefahren* ('driven up', *Vorfahren* 'ancestry',).

A dream is made absurd, then, if a judgement that something 'is absurd' is among the elements included in the dream-thoughts—that is to say, if any one of the dreamer's unconscious trains of thought has criticism or ridicule as its motive. Absurdity is accordingly one of the methods by which the dream-work represents a contradiction, alongside such other methods as the reversal in the dream-content of some material relation in the dream-thoughts [p. 326 f.] or the exploitation of the sensation of motor inhibition [p. 335 f.]. Absurdity in a dream, however, is not to be translated by a simple 'no'; it is intended to reproduce the *mood* of the dream-thoughts, which combines derision

or laughter with the contradiction. It is only with such an aim in view that the dream-work produces anything ridiculous. Here once again *it is giving a manifest form to a portion of the latent content*.[1]

Actually we have already come across a convincing example of an absurd dream with this kind of meaning: the dream I interpreted it without any analysis of the performance of a Wagner opera which lasted from a quarter to eight in the morning and in which the orchestra was conducted from a tower and so on (see p. 342 f.). It evidently meant to say: 'This is a *topsy-turvy* world and a *crazy* society: the person who deserves something doesn't get it, and the person who doesn't care about something *does* get it'; and there the dreamer was comparing her fate with her cousin's. Nor is it by any means a matter of chance that our first examples of absurdity in dreams related to a dead father. In such cases the conditions for creating absurd dreams are found together in characteristic fashion. The authority wielded by a father provokes criticism from his children at an early age, and the severity of the demands he makes upon them leads them, for their own relief, to keep their eyes open to any weakness of their father's; but the filial piety called up in our minds by the figure of a father, particularly after his death, tightens the censorship which prohibits any such criticism from being consciously expressed.

## IV

Here is another absurd dream about a dead father. *I received a communication from the town council of my birthplace concerning the*

[1] The dream-work is thus parodying the thought that has been presented to it as something ridiculous, by the method of creating something ridiculous in connection with that thought. Heine adopted the same line when he wanted to ridicule some wretched verses written by the King of Bavaria. He did so in still more wretched ones:

> Herr Ludwig ist ein grosser Poet,
> Und singt er, so stürzt Apollo
> Vor ihm auf die Kniee und bittet und fleht,
> 'Halt ein! ich werde sonst toll, o!'
>
> [Sir Ludwig is a magnificent bard
> And, as soon as he utters, Apollo
> Goes down on his knees and begs him: 'Hold hard
> Or I'll shortly become a clod-pollock.']
>
> *Lobgesänge auf König Ludwig*, I.]

*er due to someone's misdemeanor on the hospitality in the war 18[illegible], which had been necessitated by an attack he had had in my house. I was amused by this sense in the first place, since I was not yet alive in 8[illegible], and, in the second place, my father, to whom it might have related, was already dead. I went to him in the next room, where he was lying on his bed, and told him about it. To my surprise, he reconstructed that in 1851 he had once got drunk and had had to be locked up or detained. It was at a time at which he had been working for the firm of J[illegible]. 'So you used to drink as well,' I asked, 'before you got married?' 'Not at all,' I calculated that, of course, I was born in 18[illegible], which seemed to be the year which immediately preceded the year in question.*

We should conclude from the preceding discussion that the importance with which a dream exhibits its absurdities could only be taken as indicating the presence in the dream-thoughts of a particularly embittered and passionate persistence. We shall therefore be all the more astonished to observe that in this dream the persistence was carried on in the open and that my father was the exponent of just the reverse. Openness of this kind seems to contradict our assumptions as regards the working of the censorship in connection with the dream-work. The position would be made clearer, however, when it is realized that in this instance my father was merely put forward as a showpiece, and that the dispute was really being carried on with someone else who appeared in the dream in a subordinate part. Whereas normally a dream deals with rebellion against someone else, but if the dreamer's father is concerned, the opposite was true here. My father was converted into a man of straw in order to screen someone else, and the dream was allowed to be openly displayed only because it was as a rule treated as such. I knew with certainty that it was not he who was really meant. That this was so was shown by the exciting cause of the dream. For it occurred after I had heard that a senior colleague of mine, whose judgement was regarded as beyond criticism, had given voice to disapproval and surprise at the fact that the psychoanalytic treatment of one of my patients had already entered its fifth year. The first sentences of the dream alluded under a

[illegible] was the patient frequently referred to in Freud's letters to Fliess. Freud's [illegible] for the present occasion is referred to in Letter 137. Three years, [illegible] and the very same occasion for termination of the treatment is announced in Letters of April 11, 1[illegible].

transparent disguise to the fact that for some time I had taken over the duties which my father could no longer fulfil *[two days, may I venture to say?]* and that, when our relations began to be less friendly, I became involved in the same kind of emotional conflict which, when a misunderstanding arises between a father and son, is inevitably produced owing to the position occupied by the latter and the assistance formerly given by him. The dream-thoughts protested bitterly against the reproach that I was *not getting on faster*—a reproach which, applying both to my treatment of the patient, extended later to other things. Did he know anyone, I thought, who could get on more quickly? Was he not aware that, apart from my methods of treatment, neurotic affections of that kind are altogether incurable and last a lifetime? What were *four or five years* in comparison with a whole lifetime, especially when one bore in mind that the patient's existence had been so very much eased during the treatment?

A great part of the impression of absurdity in this dream was brought about by running together sentences from different parts of the dream-thoughts without any transition. I had the sentence '*I went to him in the next room*' etc., dropped the subject with which the preceding sentences had been dealing and correctly reproduced the circumstances in which I informed my father of my having become engaged to be married without consulting him. This sentence was therefore reminding me of the admirable unselfishness displayed by these circumstances on that occasion and contrasting it with the behaviour of some one else of yet another person. It is to be observed that the dream showed no reference to my father because in the dream-thoughts he was held up in unqualified admiration as a model for other people. It lies in the very nature of every censorship that of forbidden things it always those which are *nearest* to be said rather than those which are *true*. The next sentence, to the effect that he recommended *having once got drunk and been locked up for it*, was no longer concerned with anything that related to my father in reality. Here the figure for whom he stood was no less a person than the great Meynert[1]—on whose footsteps I had trodden with such deep veneration and whose behaviour towards me after a short period of favour had turned to undisguised hostility

[1] [Theodor Meynert (1833–92) had been Professor of Psychiatry at the Vienna University.]

The dream reminded me that he himself had told me that at one time in his youth he had indulged in the habit of making himself *intoxicated with chloroform* and that on account of it he had had to go into a *home*. It also reminded me of another incident with him shortly before his death. I had carried on an embittered controversy with him in writing on the subject of male hysteria, the existence of which he denied.[1] When I visited him during his fatal illness and asked after his condition he spoke at some length about his state and ended with these words: 'You know, I was always one of the clearest cases of male hysteria.' He was thus admitting to my satisfaction and astonishment what he had for so long obstinately contested. But the reason why I was a swine in this scene of the dream to use my father as a screen for Meynert did not lie in any analogy that I had discovered between the two figures. The scene was a concise but entirely adequate representation of a considerable sentence in the dream thoughts which ran in full: 'If only I had been the second generation, the son of a professor or Hofrat, I should certainly have *got on faster*.' In the dream I made my father into a Hofrat and professor. The most blatant and disturbing absurdity in the dream resides in its treatment of the date 1851, which seemed to me not to differ from 1858, *just as though a difference of five years was of no significance whatever*. But that last was precisely what the dream-thought was trying to express. *Four or five years* was the length of time during which I enjoyed the support of the colleague whom I mentioned earlier in this analysis, but it was also the length of time during which I made my *fiancée* wait for our marriage; and it was also, by a chance coincidence which was eagerly exploited by the dream-thoughts, the length of time during which I made my patient of longest standing wait for a cure, etc. etc. '*Is that all five years?*' asked the dream-thoughts. '*That's no time at all—so far as I'm concerned it doesn't count.* I have time enough in front of me.' And just as I succeeded in the end in *that* (although I would not believe it so I should achieve *this* too). Apart from this however, the number 51 by itself, without the number of the century, was determined in another, and indeed, in an opposite sense, and this, too, is why it appeared in the dream several times. 51 is the age which seems to be a particularly dangerous

[1] [This controversy is described to some detail in the first chapter of Freud's 'Autobiographical Study' (1925*d*).]

one to men. I have known colleagues who have died suddenly at that age, and amongst them one who, after long delays, had been appointed to a professorship only a few days before his death.

V

Here is yet another absurd dream which plays about with numbers. *One of my acquaintances, Herr M., had been attacked in an essay by no less a person than Goethe—with unjustifiable violence, as we all thought. Herr M. was naturally crushed by the attack. He complained of it bitterly to some company at table; his veneration for Goethe had not been affected, however, by this personal experience. I tried to throw a little light on the chronological data, which seemed to me improbable. Goethe died in 1832. Since his attack on Herr M. must naturally have been made earlier than that, Herr M. must have been quite a young man at the time. It seemed to me a plausible notion that he was eighteen. I was not quite sure, however, what year we were actually in, so that my whole calculation melted into obscurity. Incidentally, the attack was contained in Goethe's well-known essay on 'Nature'.*

We shall soon find means of justifying the nonsense of this dream. Herr M., whom I had got to know among some company *at table*, had not long before asked me to examine his brother, who was showing signs of general paralysis. The suspicion was correct. On the occasion of this visit an awkward episode occurred. For in the course of his conversation the patient for no apparent reason gave his brother away by talking of his youthful follies. I had asked the patient the year of his birth and made him do several small sums so as to test the weakness of his memory—though, incidentally, he was still able to meet the tests quite well. I could already see that I myself behaved like a paralytic in the dream. (*I was not quite sure what year we were in.*) Another part of the material of the dream was derived from another recent source. The editor of a medical periodical, with whom I was on terms of friendship, had printed a highly unfavourable, a 'crushing' criticism of my Berlin friend Fliess's last

[1] This is no doubt a reference to [illegible] the theory of periodicity [illegible] 51 = 28 + [illegible] the male and female [illegible] and IX of [illegible] with [illegible] [illegible] dreams [illegible] (See below on p. 441 f.) [illegible]

book. The criticism had been written by a very youthful reviewer who possessed at any rate the merit that I thought I had a right to intervene and took the matter to task over it. He expressed lively regret at having provoked the criticism but would not undertake to offer any redress. I thereupon severed my connection with the journal, but in my letter of resignation expressed a hope that *our personal relations would not be affected by the event*. The third source of the dream was an account I had just heard from a woman patient of her brother's mental illness, a kind of which we have not seen out in a frenzy with cries of *Nature! Nature!* The doctors believed that his exclamation came from his having read Goethe's striking essay on that subject and that it showed he had been overworking at his studies in natural philosophy. I myself protested on the ground of the sexual sense now given to the word as used even by the less educated people here. This piece of information was at least not disproved by the fact that the unfortunate young man's subsequent symptomatology had nothing to do with Goethe. It is easy to see that in the dream I was putting myself in my friend's place. *I feel to the end of my nature on the chronic question.* But I believe like a parenthesis that the dream was a mixture of absurdities. It was the dream-thoughts which were saying something. *Nature!* yes, that is the truth. But what are the crazy ones and how the normal ones who are the paranoiacs and know better. Surely it must be by some chance the reverse? There were plenty of examples of this *reversal* in the dream. For instance, Goethe attacked the young man with his absurd reproach, so easy to turn against a young man's attack. Goethe was immortal. And again I had made the paralytic climacteric from the year of Goethe's *death* whereas I had made the paralytic climacteric from the year of his *birth*. [See p. 439 n., where this dream has already been mentioned.]

But I have as an interlocutor who will not let me say that no dream is prompted by more than one or two motives. [See p. 210 ff.] So I must explain away the fact that in the present dream I made my friend's misery my own and put myself in his place. The strength of my critical conviction in working life is not enough to account

for this. The story of the eighteen year-old patient, however, and the different interpretations of his exclaiming *Nature!* were allusions to the opposition in which I found myself to most doctors on account of my belief in the sexual aetiology of the psychoneuroses. I could say to myself: 'The kind of criticism that has been applied to your friend will be applied to you indeed to some extent it already *has* been.' The 'he' in the dream can therefore be replaced by 'we'. 'Yes, you're quite right, it's we who are the fools.' There was a very clear reminder in the dream that '*mea res agitur*' in the allusion to Goethe's short but exquisitely written essay, for when at the end of my school-days I was hesitating in my choice of a career it was hearing that essay read aloud at a public lecture that decided me to take up the study of natural science.[1]

## VI

Earlier in this volume I undertook to show that another dream in which my own ego did not appear was nevertheless egoistic. On p. 369 I reported a short dream to the effect that Professor M. said: *My son, the Myops . . .*', and I explained that the dream was only an introductory one, preliminary to another in which I *did* play a part. Here is the missing main dream, which introduces an absurd and unintelligible verbal form which requires an explanation.

*On account of certain events which had occurred in the city of Rome, it had become necessary to remove the children to safety; and this was done. The scene was then in front of a gateway, double doors in the ancient style: the 'Porta Romana' at Siena, as I was aware during the dream itself. I was sitting on the edge of a fountain and was greatly depressed and almost in tears. A female figure— an attendant or nun— brought two boys out and handed them over to their father, who was not myself. The elder of the two was clearly my eldest son. I did not see the other one's face. The woman who brought out the boy asked him to kiss her good-bye. She was noticeable for having a red nose. The boy refused to kiss her, but, holding out his hand in farewell, said 'A. E. GESERUS'.*

[1] [This dream is further discussed on p. 448 f., and is also analysed at length, and with a few additional details, in Part VI of Freud's short study *On Dreams* (1901*a*). Another English translation of Goethe's *Fragment über die Natur*' will be found in Works, 1931, 91. See also p. 714.]

*to her and then* 'AUF UNGESERES' *to the two of us [or to one of us]. I had a notion that this last phrase denoted a preference.*[1]

This dream was constructed on a tangle of thoughts provoked by a play which I had seen, called *Das neue Ghetto* [*The New Ghetto*]. The Jewish problem, concern about the future of one's children, to whom one cannot give a country of their own, concern about educating them in such a way that they can move freely across frontiers—all of this was easily recognizable among the relevant dream thoughts.

'*By the waters of Babylon we sat down and wept*.' Siena, like Rome, is famous for its beautiful fountains. If Rome occurred in one of my dreams, it was necessary for me to find a substitute for it from some locality known to me. [Details.] Near the Porta Romana in Siena we had seen a large and brightly lighted building. We learned that it was the *Manicomio*, the insane asylum. Shortly before I had the dream I had heard that a man of the same religious persuasion as myself had been obliged to resign the position which he had previously achieved in a State asylum.

Our interest is aroused by the phrase '*Auf Geseres*' at a point at which the situation in the dream would have led one to expect '*Auf Wiedersehen*' as well as its quite meaningless opposite '*Auf Ungeseres*'. According to information I have received from philologists, '*Geseres*' is a genuine Hebrew word derived from a verb '*gezer*', and is best translated by 'imposed sufferings' or 'doom'. The use of the word in slang would incline one to suppose that it meant 'weeping and wailing'. '*Ungeseres*' was a private neologism of my own and was the first word to catch my attention, but to begin with I could make nothing of it. But the short remark at the end of the dream to the effect that '*Ungeseres*' denoted a preference over '*Geseres*' opened the door to associations and at the same time to an elucidation of the word. An analogous relationship occurs in the case of caviare: *unsalted* ['*ungesalzen*'] caviare is esteemed more highly than *salted* '*gesalzen*'. Caviare to the general, aristocratic pretensions; behind this lay a joking allusion to a member of my household who, since she was younger than I would, I hoped, look after my children in the future. This tallied with the fact that another member of my household, our excellent nurse, was

[1] [The words *Geseres* and '*Ungeseres*', neither of them German, are discussed below.]

recognizably portrayed in the female attendant or nun in the dream. There was still however, no transition or idea between '*sauer ungesäuert*' and '*Feuereis Ungeheuer*'. This was provided by '*leavened unleavened*' [*gesäuert ungesäuert*]. In their flight out of Egypt the Children of Israel had not time to allow their dough to rise and, in memory of this, they eat unleavened bread to this day at Easter. At this point I may insert a sudden association that occurred to me during this portion of the analysis. I remembered how, during the previous Easter, my German friend and I had been walking through the streets of Breslau, a town in which we were strangers. A little girl asked me the way to a particular street, and I was obliged to confess that I did not know, and I remarked to my friend: 'It is to be hoped that when she grows up that little girl will show more discrimination in her choice of the people whom she gets to direct her.' Shortly afterwards, I caught sight of a door-plate bearing the words 'Dr. Herodes. Consulting hours . . .' 'Let us hope,' I remarked, 'that our colleague does not happen to be a children's doctor.' At the same time my friend had been telling me his views on the biological significance of *bisexual symmetry* and had begun a sentence with the words 'If we had an eye in the middle of our foreheads like a Cyclops . . .' This led to the Professor's remark in the introductory dream, '*My son, the Myops* . . .' and I had now been led to the principal source of the error. Many years before, when this son of Professor M.'s was today an independent thinker, was still sitting at his school-desk, he was attacked by a disease of the eyes which, the doctor declared, gave cause for anxiety. He explained that so long as it remained *on one side* it was of no importance, but that if it passed over to the *other eye* it would be a serious matter. The affection cleared up completely in the one eye, but shortly afterwards signs in fact appeared of the other one being affected. The boy's mother, terrified, at once sent for the doctor to the remote spot in the country where they were staying. The doctor, however, now went over *to the other side*. 'Why are you making such a "*Feuereis*"?' he shouted at the mother, 'if *one* side has got well so will the *other*.' And he was right.

And now we must consider the relation of all this to me and my family. The school-desk at which Professor M.'s son took his

[1] [The German *Myop* is an *ad hoc* form constructed on the pattern of '*Zyklop*'.]

first steps in knowledge was handed over by his mother as a gift to my eldest son, into whose mouth I put the farewell phrases in the dream. It is easy to guess one of the wishes in which this transference gave rise. But the construction of the desk was also intended to save the child from being *short sighted* and *one-sided*. Hence the appearance in the dream of *Æsop* and, beyond it, '*Cyclops*' and the reference to *bisexuality*. My concern about one-sidedness had more than one meaning: it could refer not only to physical one-sidedness but also to one-sidedness of intellectual development. May it not even be that it was precisely this concern which, in its crazy way, the scene in the dream was contradicting? After the child had turned to *one side* to say farewell words, he turned to the *other side* to say the contrary, as though to restore the balance. *It was as though he was acting with due attention to bilateral symmetry*.'

Dreams, then, are often most profound when they seem most crazy. In every epoch of history those who have had something to say but could not say it without peril have eagerly assumed a fool's cap. The audience at whom their forbidden speech was aimed tolerated it more easily if they could at the same time laugh and flatter themselves with the reflection that the unwelcome words were clearly nonsensical. The Prince in the play, who had to disguise himself as a madman, was better off than dreams do in reality, so that we can say of dreams what Hamlet said of himself, concerning the true circumstances under a cloak of wit and madness: 'I am but mad north-north-west: when the wind is southerly, I know a hawk from a hand-saw.'[1]

Thus I have solved the problem of absurdity in dreams by showing that the dream-thoughts are never absurd—never, at all events, in the dreams of sane people—and that the dream-work produces absurd dreams and dreams containing individual absurd elements if it is faced with the necessity of representing

[1] (*Hamlet*, II, 2.) This dream also provides a good example of the generally valid truth that dreams which occur during the same night even though they are recollected as separate upon waking form the groundwork of the same hostile wishes. Above, p. 3 n., Incidents in the situation in the dream of my not having succeeded in safety from the Curia of Rome was ultimately to be traced back to an analogous event that occurred in my own childhood. I showed I was envying some relations who, many years earlier, had had an opportunity of removing their children to another country.

any criticism, reduction or derision which may be present in the dream-thoughts.[1]

My next task is to show that the dream-work consists in nothing more than a combination of the three factors I have mentioned[2] and of a fourth which I have still to mention (see p. 484), that it carries out no other function than the translation of dream-thoughts in accordance with the four conditions to which it is subject, and that the question whether the mind operates in dreams with all its intellectual faculties or with only a part of them is wrongly framed and disregards the facts. Since, however, there are plenty of dreams in whose content judgements are passed, criticisms made and appreciations expressed, in which surprise is felt at some particular element of the dream, in which explanations are attempted and augmentations embarked upon, I must now proceed to meet the objections arising from facts of this kind by producing some chosen examples.

My reply (put briefly) is as follows: *Everything that appears in dreams as the activity of the function of judgement is to be regarded not as an intellectual achievement of the dream-work but as belonging to the material of the dream-thoughts and as having been taken over into the manifest content of the dream as a ready-made structure.* I can even carry this assertion further. Even the judgements made *after* making use of a dream that has been remembered, and the feelings called up in us by the reproduction of such a dream, form part, to a great extent, of the latent content of the dream and are to be included in its interpretation.

I

I have already quoted a striking example of this [p. 347 f.].[3] A woman patient refused to relate a dream of hers because it was not clear enough. She had seen someone in the dream and at

[1] [The subject of absurdity in dreams is also discussed in the course of Chapter VI of Freud's book on jokes (1905*c*). Towards the end of Section I of the case history of the Rat Man (1909*d*) Freud remarks in a footnote that the same mechanism is used in obsessional neuroses.]

[2] [I.e. condensation, displacement and consideration for representability.]

[3] [Another example was also quoted in the same passage, p. 93.]

did not know whether it was her husband or her father. There then followed a second piece of dream in which a dust bin [*Mistkübel*] appeared, and this gave rise to the following recollection. When she had first set up house she had jokingly remarked on one occasion in the presence of a young relative who was visiting in the house that her next job was to get hold of a new dust-bin. The next morning one arrived for her, but it was filled with lilies of the valley. This piece of the dream served to represent a common [German] phrase 'not grown on my own manure'.[1] When the analysis was completed it turned out that the dream-thoughts were concerned with the after-effects of a story, which the dreamer had heard when she was young, of how a girl had had a baby and of how it was *not clear who the father really was*. Here, then, the dream-representation had overflowed into the waking thoughts: one of the elements of the dream-thoughts had found representation in a waking judgement passed upon the dream as a whole.

II

Here is a similar case. One of my patients had a dream which struck him as interesting, for immediately after waking he said to himself: *'I must tell the doctor that'*. The dream was analysed and produced the clearest allusions to a *liaison* which he had started during the treatment and which he had decided to himself *not to tell me about*.[2]

III

Here is a third example, one from my own experience. *I was going to the hospital with P. through a district in which there were houses and gardens. At the same time I had a notion that I had often seen this district before in dreams. I did not know my way about very well. He showed me a road that led round the corner to a restaurant* [indoors, *not a garden*]. *There I asked for Frau Doni and was told that she lived at the back in a small room with three children. I went towards*

[1] [*Nicht auf meinem eigenen Mist gewachsen*'—meaning 'I am not responsible for that', or 'It is not my baby'. The German word *Mist*, properly meaning manure, is used in slang for 'rubbish' and occurs in this sense in the Viennese term for a dust-bin, *'Mistkübel'*.]

[2] [*Footnote added* 1909.] If in the actual course of a dream dreamt during psycho-analytic treatment the dreamer says to himself: *'I must tell the doctor that'* it invariably implies the presence of a strong resistance against confessing the dream—which is not infrequently thereupon forgotten.

*it but before I got there met an indistinct figure with my two male girls, I took them with me after I had stood with them for a time while Some sort of reproach against my wife for having left them there*

When I woke up I had a feeling of great *satisfaction*, the reason for which I explained to myself as being that I was going to discover from this analysis the meaning of 'I've dreamt of that before'.[1] In fact, however, the analysis taught me nothing of the kind, what it did show me was that the satisfaction belonged to the latent content of the dream and not to any judgement upon it. My satisfaction was with the fact that my marriage had brought me children. P. was a person whose course in life lay for some time alongside mine who then outdistanced me both socially and materially, but whose marriage was childless. The two events which occasioned the dream will serve, instead of a complete analysis, to indicate its meaning. The day before I had read in a newspaper the announcement of the death of Frau Dona A.—y, which I turned into 'Doni' in the dream, who had died in childbirth. My wife told me that the dead woman had been looked after by the same midwife who had attended her at the birth of our two youngest children. The name 'Dona' had struck me because I had met it for the first time a short while before in an English novel. The second occasion for the dream was provided by the date on which it occurred. It was on the night before the birthday of my eldest boy, who seems to have some poetic gifts.

■

I was left with the same feeling of satisfaction when I woke from the absurd dream of my father having played a political part among the Magyars after his death, and the reason I gave myself for this feeling was that it was a continuation of the feeling that accompanied the last piece of the dream [See p. 436.] *I remembered how like Garibaldi he had looked on his death-bed and felt glad that it had come true. There was a continuation which I had forgotten.* The analysis enabled me to fill in this gap in the dream. It was a mention of my second son, to whom I had given the first name of a great historical figure [Cromwell]

[1] [See above, p. 340.] A protracted discussion on this subject has run through recent volumes of the *Revue Philosophique* [1910 ff.] under the head of 'Paramnesia in Dreams'. [This dream is referred to again on p. 478 f.]

who had powerfully attracted me in my boyhood especially since my visit to England. During the year before the child's birth I had made up my mind to use as a name if it were a boy and I greeted the new-born baby with it with a feeling of high *satisfaction*. It is easy to see how the suppressed impulse of many of fathers is transferred in their thoughts to their children, and it seems quite probable that this is one of the ways in which the suppression of that feeling which becomes necessary in actual life, is carried out. The little boy's right to appear in the context of this dream was derived from the fact that he had just had the same misadventure—easily forgivable both in a child and in a drunken man—at which the grave and learned [Footnote 1] professors in connection with *Stubenrauch*, presiding judge of the literary chamber for 'knowledge' and the newest expressions of the dream, stood before one's children's eyes *great* and *unsmiled*. [See below, p. 451 n.]

## V

I now turn to consider expressions of judgement passed in the dream-*text* but not continued into the waking life or transposed into it. In looking for examples of these my task will be greatly assisted if I may make use of dreams which I have already recorded with other aims in view. The dream of Count Thun's attack on Herr M. [p. 453 ff.] appears to contain a whole number of acts of judgement. '*I tried to throw a little light on the chronological data, which seemed to me improbable*.' This has every appearance of being a critical criticism of the absurd idea that Count Thun should have made a literary attack on a man who had only just made his acquaintance. '*It seemed to be a plausible notion that he was ill-disposed*.' This again, which is exactly like the outcome of a calculation or a thought, is true of a well-disposed dream-thinker. I was *not quite sure what we were in*, seems like an expression of uncertainty or doubt in a dream.

Three of these seemed to be acts of judgement made for the first time in the dream. But analysis showed that their wording can be taken in another way in the light of which they become irresponsible for the dream's interpretation, while at the same time every trace of absurdity is removed. The sentence '*I tried to throw a little light on the chronological data*' put me in the place of my friend. This was what I felt seeking to throw light on the confused chronological data of the dream. It sacrifices the sentence of its significance as a judgement if I protest against the absurdity of the preceding sentences. And if I replace the phrase, 'which

*seemed to me improbable*', be paired with the subsequent one '*It seemed to be a plausible notion*'. I had used almost these precise words to the lady who had told her brother's case-history: '*It seems to me an improbable notion that* [a series of Nature Nature] had anything to do with Goethe. *It seems to me far more plausible* that the words had the sexual meaning you are familiar with.' It is true that here a judgement was passed not in the dream, however, but in reality, and on an occasion which was recollected and exploited by the dream-thoughts. The fragment of the dream took over this judgement just like any other fragment of the dream-thoughts. The number '18' to which the judgement in the dream was senselessly attached retains a trace of the real context from which the judgement was torn. Lastly, '*I was not quite sure what year we were in*' was introduced merely to carry further my identification with the paranoic patient in my examination of whom this point had already arisen.

The resemblance of what are ostensibly acts of judgement in dreams may serve to remind us of the rules laid down at the beginning of this book [p. 4] for carrying out the work of interpretation namely, that we should disregard the apparent coherence between a dream's constituents as an unessential illusion, and that we should trace back the origin of each of its elements on its own account. A dream is a conglomerate which, for purposes of investigation, must be broken up once more into fragments. [Cp. p. 477.] On the other hand, however, it will be observed that a psychical force is at work in dreams which creates this apparent coherence, which, that is to say, submits the material provided by the dream-work to a secondary revision. This brings us into touch with the explanations of a former passage in which we postponed [p. 454] our assessment of the fourth of the factors concerned in the construction of dreams.

## VI

Here is a further instance of a process of judgement at work in a dream that I have recently recorded. I had a hard dream of the examination from the two [pp. 444 ff.], I asked '*Do you get married now or not?*' *I answered him of course I am not married, but I have a fiancée.* [Illegible] *at your own wish or for some reason?* [Illegible] I was unable to form a set of logical connections. My [illegible] was, however, [illegible] my answer [illegible], I, of course, was not [illegible]

of the family and had been born in 1856. Q.E.D. As we know, this false conclusion was drawn in the interests of wish-fulfilment, and the predominant dream-thought ran: *'Four or five years, that's no time at all, it doesn't count.'* Every step in this set of logical conclusions, however alike in their content and their form, could be explained in another way as having been determined by the dream-thoughts. It was the *patient*, of whose long analysis my colleague had fallen tired, who had decided to get married immediately the treatment was finished. The manner of my interview with my father in the dream was like an interrogation or examination, and reminded me too of a teacher at the University who used to take down exhaustive particulars from the students who were enrolling themselves for his lectures: 'Date of birth?' '1856.' '*Pater*?' In reply to this, one gave one's father's first name with a Latin termination, and we students assumed that the Hofrat *drew conclusions* from the first name of the father which could not always be drawn from that of the student himself. Thus the *drawing of the conclusion* in the dream was no more than a repetition of the *drawing of a conclusion* which appeared as a piece of the material of the dream-thoughts. Something new emerges from this. If a conclusion appears in the content of the dream there is no question that it is derived from the dream-thoughts; but it may either be present in these as a piece of recollected material or it may link a series of dream-thoughts together in a logical chain. In any case, however, a conclusion in a dream represents a conclusion in the dream-thoughts.[1]

At this point we may resume our analysis of the dream. The interrogation by the professor led to a recollection of the register of University Students, which in my time was drawn up in Latin. It led further to thoughts upon the course of my academic studies. The *five years* which are prescribed for medical studies were once again too few for me. I quietly went on with my work for several more years, and in my circle of acquaintances I was regarded as an idler and it was doubted whether I should ever get through. Thereupon I *quickly* decided to take my examinations and I got through them *in spite of the delay*.

[1] These findings are in some respects a correction of what I have said above (p. 312) on the representation of logical relations in dreams. The earlier passage describes the general behaviour of the dream-work, but takes no account of the finer and more precise details of its functioning.

Here was a fresh reinforcement of the dream thought with which I was detaining my critics. Even though you won't believe it because I've taken my time, I *shall* get through, I *shall* bring my medical training to a *conclusion*. Things have often turned out like that before.

This same dream in its opening passage contained some sentences which could hardly be refused the name of an argument. This argument was not even absurd; it might just as well have occurred in waking thought: *I was amused in the dream at the communication from the town council since in the first place, I was not yet in the world in 1865, and in the second place, my father, to whom it might have related, was already dead.* Both of these statements were not only correct in themselves but agreed precisely with the real arguments that I should bring up if I were actually to receive a communication of that kind. My earlier analysis of the dream showed that it grew out of deeply embittered and derisive dream-thoughts. If we may also assume that there were strong reasons present for the activity of the censorship, we shall understand that the dream-work had every motive for producing *a perfectly valid refutation of an absurd suggestion* on the model contained in the dream-thoughts. The analysis showed however, that the dream-work did not have a free hand in framing this parallel but was obliged for that purpose, to use material from the dream thoughts. It was just as though there were an algebraical equation containing in addition to numerals plus and minus signs, indices and radical signs, and as though someone were to copy out the equation without understanding it, taking over both the operational symbols and the numerals into his copy but mixing them all up together. The two arguments in the dream-content could be traced back to the following material. It was distressing to me to think that some of the premises which underlay my psychological explanations of the psychoneuroses were bound to excite scepticism and laughter when they were first met with. For instance, I had been driven to assume that impressions from the second year of life, and sometimes even from the first, left a lasting trace on the emotional life of those who were later to fall ill, and that these impressions—though distorted and exaggerated in many ways by the memory—might constitute the first and deepest foundation for hysterical symptoms. Patients, to whom I explained this at some appropriate moment, used to parody this newly

gained knowledge of [illegible] that they were really to look for recollections dating from a time *at which they were not yet alive*. My discovery of the unexpected part played by their *father* in the earliest sexual impulses of certain patients might well be expected to meet with a similar reception. See the discussion on p. 257.[1] Nevertheless it was my well-grounded conviction that both of these hypotheses were true. By way of confirmation I called to mind some instances in which the death of the father occurred while the child was at a very early age and in which later events otherwise inexplicable, proved that the child had nevertheless retained unconsciously recollections of the figure which had disappeared so early in its life. I was aware that these two assertions of mine ran directly counter to *the dreaming of convictions* whose validity would be disputed. It was therefore an achievement of wish-fulfilment when the material of precisely *those convictions which I feared would be contested* was employed by the dream-work for drawing *conclusions which it was impossible to contest*.

VII

At the beginning of a dream which I have so far hardly touched upon [see p. 451], there was a confused expression of astonishment at the scene which had cropped up. *Dr Breuke must have set me some task.* STRANGELY ENOUGH *it related to a dissection of the lower part of my own body, my pelvis and legs which I saw before me as though in the dissecting-room, but without noticing their absence in myself and also without a trace of any gruesome feeling. Louise N. was standing beside me and doing the work with me. The pelvis had been eviscerated, and it was like meat in its substance now in its entirety, now in the form of a being mixed together. I took the hæmorrhoidal protuberances which in the dream itself made me think of haemorrhoids, could be seen. Something which was evidently an intestine was crumpled up like paper[1] had also to be cast out. I was then in the middle of my leg, and was making my way through the tough flesh, being tired. I took a cab. To my astonishment, the cab driver went through the door of a house which opened and closed to form a long passage which turned a corner at the end and finally led into the open air again.*[2]

[1] Sc. in the work which I was then engaged on, the book by Solomon on the nervous system of fishes. (Cf. loc. cit.)

[2] I was [illegible] in my thoughts, as it were, the scientific work which I was then engaged on, and I was [illegible] several other ways.

*Further I was making a journey through a changing landscape with an Alpine guide who was carrying my belongings. Part of the way he carried me too, out of consideration for my tired legs. The ground was boggy and we went round the edge. People were sitting on the ground like Red Indians or gipsies—among them a girl. Before this I had been making my own way forward over the slippery ground with a constant feeling of surprise that I was able to do it so well after the dissection. At last we reached a small wooden house at the end of which was an open window. There the guide set me down and laid two wooden boards, which were standing ready, upon the window-sill, so as to bridge the chasm which had to be crossed over from the window. At that point I really became frightened about my legs, but instead of the expected crossing, I saw two grown-up men lying on wooden benches that were along the walls of the hut, and what seemed to be two children sleeping beside them. It was as though what was going to make the crossing possible was not the boards but the children. I awoke in a mental fright.*

Anyone who has formed even the slightest idea of the extent of condensation in dreams will easily imagine what a number of pages would be filled by a full analysis of this dream. Fortunately, however, in the present context I need only take up the point in it which provides an example of astonishment in dreams, as exemplified in the parenthesis 'strange enough'. The following was the occasion of the dream. Louise N., the lady who was assisting me in my work, had been calling on me. 'Lend me something to read,' she had said. I offered her Rider Haggard's *She*. 'A strange book, but full of hidden meaning,' I began to explain to her; 'the eternal feminine, the immortality of our emotions ...' Here she interrupted me: 'I know it already. Have you nothing of your own?'—'No, my own immortal works have not yet been written.'—'Well, when are we to expect these so-called ultimate explanations of yours which you've promised even we shall find readable?' she asked, with a touch of sarcasm. At that point I saw that someone else was admonishing me through her mouth and I was silent. I reflected on the amount of self-discipline it was costing me to offer the public even my book on dreams—I should have to give away so much of my own private character in it:

> Das Beste was du wissen kannst,
> Darfst du den Buben doch nicht sagen.[1]

[1] [See footnote, p. 142.]

The task which was imposed on me in the dream of carrying out a dissection *of my own body* was thus my *self-analysis* which was linked up with my giving an account of my dreams. Old Brücke came in here appropriately, even in the first years of my scientific work it happened that I allowed a discovery of mine to lie fallow until an energetic remonstrance on his part drove me into publishing it. The further thoughts which were started up by my conversation with Louise N. went too deep to become conscious. They were diverted in the direction of the material that had been stirred up in me by the mention of Rider Haggard's *She*. The judgement '*strangely enough*' went back to that book and to another one, *Heart of the World*, by the same author, and numerous elements of the dream were derived from these two imaginative novels. The boggy ground over which people had to be carried, and the chasm which they had to cross by means of boards brought along with them, were taken from *She*, the Red Indians, the girl and the wooden house were taken from *Heart of the World*. In both novels the guide is a woman, both are concerned with perilous journeys, while *She* describes an adventurous road that had scarcely ever been trodden before, leading into an undiscovered region. The tired feeling in my legs, according to a note which I find I made upon the dream, had been a real sensation during the day-time. It probably went along with a tired mood and a doubting thought: 'How much longer will my legs carry me?' The end of the adventure in *She* is that the guide, instead of finding immortality for herself and the others, perishes in the mysterious subterranean fire. A fear of that kind was unmistakably alive in the dream thoughts. The 'wooden house' was also, no doubt, a coffin, that is to say, the grave. But the dream-work achieved a masterpiece in its representation of this most unwished for of all thoughts by a wish-fulfilment. For I had already been in a grave once, but it was an excavated Etruscan grave near Orvieto, a narrow chamber with two stone benches along its walls, on which the skeletons of two grown-up men were lying. The inside of the wooden house in the dream looked exactly like it, except that the stone was replaced by wood. The dream seems to have been saying: 'If you must rest in a grave, let it

[1] Freud's self-analysis during the years before the publication of this book is one of the themes of his correspondence with Fliess (Freud, 1950*a*). Cf. Part II of Kris's introduction to the latter volume.]

be the Etruscan one.' And by making this replacement it transformed the gloomiest of expectations into one that was highly desirable.[1] Unreality, as we are soon to hear (p. 466 ff.), a dream can turn into its opposite the *idea* accompanying an affect but not always the affect itself. Accordingly, I woke up in a '*mental fright*', even after the successful emergence of the idea that children may perhaps achieve what their father has failed to—a fresh allusion to the strange novel in which a person's identity is retained through a series of generations for over two thousand years.[2]

[illegible]

Included in yet another of my dreams there was an expression of surprise at something I had experienced in it, but the surprise was accompanied by such a striking, far-fetched and almost brilliant attempt at an explanation that, if only on its account, I cannot resist submitting the whole dream to analysis, quite apart from the dream's possessing two other points to attract our interest. I was travelling along the *Südbahn* railway-line during the night of July 18–19th, and in my sleep I heard *Hawthorn*.[3] *Ten minutes' being called out. I at once thought of hole-thurians* [sea-slugs] *of a natural history museum—that this was the spot at which peasant men had fought in vain against the superior power of the ruler of their country—yes, the Counter Reformation in Austria. It was as though it were a place in Styria or the Tyrol. I then saw indistinctly a small museum in which the relics or belongings of these men were preserved. I should have liked to get out, but hesitated to do so. There were women with fruit on the platform. They were crouching on the ground and holding up their baskets inviting.*[4] *I hesitated because I was not sure whether there was time, but we were still not moving. I was suddenly in another compartment, in which the upholstery and seats were so narrow that one's back pressed directly against the back of the carriage.*[5] *I was surprised by this, but I reflected that* I MIGHT HAVE CHANGED CARRIAGES WHILE I WAS IN A SLEEPING STATE. *There*

[1] [This device is used as an illustration in Chapter III of Freud's *Future of an Illusion* (1927c).]

[2] [This dream is further discussed below on p. 477 f.]

[3] [Name of any real place.]

[4] [This description was unrecognisable even to myself; but I have followed the fundamental rule of reporting a dream in the words which occurred to one as I was writing it down. The wording chosen is itself part of what is represented by the dream (cf. p. 514).]

*were several people, including an English brother and sister. A row of books were directly visible on a shelf on the left. I said 'The Wealth of Nations' and 'Malter and Marion' by Erich Marlitt, a dark volume and bound in brown cloth. The man asked his sister about a book by Schiller whether she had forgotten it. It seemed as though the books were sometimes mine and sometimes theirs. I felt inclined at that point to intervene in the conversation in a commentary or explanatory sense. I woke up persistently at last, because the windows were shut. The train was drawn up at Marburg in Styria.*]

While I was writing the dream down a new piece of it occurred to me, which my memory had tried to pass over. *I said in English to the brother and sister referring to a particular work: 'It is from ', but corrected myself by 'Yes,' the man commented to his sister 'he said that right'.*

The dream opened with the name of the station which must no doubt have partly woken me up. I recognized its name, *Marburg*, by *Hoffmann*. The fact that I hear Marburg when it was first called out, or perhaps later, was proved by the mentioning in the dream of Schiller who was born at Marbach, though not at the one in Styria.[1] I was making my journey on that occasion, although I was travelling first class, under very uncomfortable conditions. The train was packed to overflowing; my compartment I had found already occupied by a large German who appeared to be very aristocratic and had not the slightest, or I do not think it worth while, to make any excuse for their annoyance at my intrusion. My polite greeting met with no response. Although the man and his wife were sitting side by side with their backs to the engine, the woman never let slip a chance, under my very eyes, to engage the window seat facing her by putting an umbrella on it. The journey was of many hours and pointed remarks were exchanged between them on the subject of opening windows. I have by now probably seen at once that I was longing for some fresh air. It was a hot summer day, the atmosphere in the completely closed compartment soon became stifling

[1] [This piece of the dream is analysed on p. 503.]

[2] *Footnote added 1914:* Schiller was at first sent to Marburg near Marbach as every German schoolboy knows, and not knowing this I knew myself. This was one more of those mistakes [see p. 450 n.] which so often as a substitute for another name take the name of one's own self, and which I have often explained in my *Psychopathology of Everyday Life* (1904) Chapter X. [See p. 450 n.]

My experiences of travelling have taught me that contact of this rudeness and overbearing kind is a characteristic of people who are travelling on a free or half-price ticket. When the ticket-collector came and I showed him the ticket I had bought at such expense, there fell from the lady's mouth, in haughty and almost menacing tones, the words 'My husband has a free pass.' She was an imposing figure with disagreeable features, of an age not far from the time of the decay of feminine beauty. The man uttered not a word but sat there motionless. I attempted to sleep. In my dream I took fearful vengeance on my disagreeable companions: no one could suspect what insults and humiliations lay concealed behind the broken fragments of the first half of the dream. When this need had been satisfied a second wish made itself felt—to change compartments. The scene is changed suddenly in dreams, and without the slightest objection being raised. (But it would not have been in the least surprising if I had promptly replaced my travelling companions by more agreeable ones derived from my memory. But here was a case in which something resented the changed scene and thought it necessary to explain it. How did I suddenly come to be in another compartment? I had no recollection of having changed. There could be only one explanation: *I must have left the carriage while I was in a sleeping state*—a rare event of which, however, examples are to be found in the experience of a neuropathologist. We know of people who have gone upon railway journeys in a twilight state without betraying their abnormal condition by any signs until at some point in the journey they have suddenly come to themselves completely and been amazed at the gap in their memory. In the dream itself, accordingly, I was declaring myself to be one of these cases of *automatismus ambulatorius*.

Analysis made it possible to find another solution. The attempt at an explanation, which seemed so striking when I was obliged to ascribe it to the dream-work, was not an original one of my own, but was copied from the neurosis of one of my patients. I have already spoken elsewhere [p. 200] of a highly educated and in real life most kind-hearted man who, shortly after the death of his parents, began to reproach himself with having murderous inclinations, and then fell a victim to the precautionary measures which he was obliged to adopt as a safeguard. It was a case of severe obsessions accompanied by complete insight

To begin with, walking through the streets was made a burden to him by a compulsion to make certain where every single person he met disappeared to. If anyone suddenly escaped his watchful eye, he was left with a distressing feeling and the idea that he might possibly have got rid of him. What lay behind this was, among other things, a Cain phantasy. For 'all men are brothers'. Owing to the impossibility of carrying out this task, he gave up going for walks and spent his life incarcerated between his own four walls. But reports of murders which had been committed outside were constantly being brought into his room by the newspapers, and his conscience suggested to him, in the form of a doubt, that he might be the wanted murderer. The certainty that he had in fact not left his house for weeks protected him from these charges for a while, but one day the possibility came into his head that *he might have left his house while he was in an unconscious state* and have thus been able to commit the murder without knowing anything about it. From that time onwards he locked the front door of the house and gave the key to his old housekeeper with strict instructions never to let it fall into his hands even if he asked for it.

Thus, then, was the origin of my attempted explanation to the effect that I had changed carriages while I was in an unconscious state: it had been carried over reality made into the dream from the material of the dream thoughts, and was evidently intended in the dream to serve the purpose of identifying me with the figure of this patient. My recollection of him had been aroused by an easy association. My last night's journey, a few weeks earlier, had been made in the company of this very man. He was cured, and was travelling with me into the provinces to visit his relatives, who had sent for me. We had a compartment to ourselves; we left all the windows open and, through the night and had a most entertaining time for as long as I stayed awake. I knew that the root of his illness had been hostile impulses against his father dating from his childhood and involving a sexual situation. In so far therefore as I was identifying myself with him, I was seeking to confess to something analogous. And in fact the second scene of the dream ended in a somewhat extravagant phantasy that my two elderly travelling companions had treated me in such a stand-offish way because my arrival had prevented the affectionate exchanges which they had planned for the night. This phantasy went back,

however, to a scene of early childhood in which the child, probably driven by sexual curiosity, had forced his way into his parents' bedroom and been turned out of it by his father's orders.

It is unnecessary, I think, to accumulate further examples. They would merely serve to confirm what we have gathered from those I have already quoted—that an act of judgement in a dream is only a repetition of some prototype in the dream-thoughts. As a rule, the repetition is ill-applied and interpolated into an inappropriate context, but occasionally—as in our last instances, it is so neatly employed that to begin with it may give the impression of independent intellectual activity in the dream. From this point we might turn our attention to the psychical activity which, though it does not appear to accompany the construction of dreams invariably, yet, whenever it does so, is concerned to fuse together elements in a dream which are of disparate origin into a whole which shall make sense and be without contradiction. Before approaching that subject, however, we are under an urgent necessity to consider the expressions of affect which occur in dreams and to compare them with the affects which analysis uncovers in the dream-thoughts.

(H)

## AFFECTS IN DREAMS

A shrewd observation made by Stricker [1879, 5 ] has drawn our attention to the fact that the expression of affect in dreams cannot be dealt with in the same contemptuous fashion in which, after waking, we are accustomed to dismiss their *content*. 'If I am afraid of robbers in a dream, the robbers, it is true, are imaginary but the fear is real [Cf. p. 74.] And this is equally true if I feel *good* in a dream. Our feeling tells us that an affect experienced in a dream is in no way inferior to one of equal intensity experienced in waking life, and dreams insist with greater energy upon their right to be included among our real mental experiences in respect to their affective than in respect to their ideational content. In our waking state, however, we cannot in fact include them in this way, because we cannot make any psychical assessment of an affect unless it is linked to a piece of ideational material. If the affect and the idea are incompatible in their character and intensity, our waking judgement is at a loss.

It has always been a matter for surprise that in dreams the ideational content is not accompanied by the affective consequences that we should regard as inevitable in waking thought. Strumpell [1877, 27 f.] declared that in dreams ideas are denuded of their psychical values [Cf. p. 53 f.]. But there is no lack in dreams of instances of a contrary kind, where an intense expression of affect appears in connection with subject-matter which seems to provide no occasion for any such expression. In a dream I may be in a humiliating, dangerous and disgusting situation without feeling any fear or repulsion, while another time, on the contrary, I may be terrified at something harmless and delighted at something childish.

This particular enigma of dream-life vanishes more suddenly, perhaps, and more completely than any other, as soon as we pass over from the manifest to the latent content of the dream. We need not bother about the enigma, since it no longer exists. Analysis shows us that *the ideational material has undergone displacements and substitutions, whereas the affects have remained unaltered*.

It is small wonder that the ideational material, which has been changed by dream-distortion, should no longer be compatible with the affect, which is retained unaltered; nor is there anything left to be surprised at after analysis has put the right material back into its former position.[1]

In the case of a psychical complex which has come under the influence of the censorship of resistance, the affects are the constituent which is least influenced and which alone can give us a pointer as to how we should fill in the missing thoughts. This is seen even more clearly in the psychoneuroses than in dreams. Their affects are always appropriate, at least in their quality, though we must allow for their intensity being increased owing to displacements of neurotic attention. If a hysteric is surprised at having to be so frightened of something trivial or if a man suffering from obsessions is surprised at such distressing self-reproaches arising out of a mere nothing, they have both gone astray, because they regard the ideational content—the triviality or the mere nothing—as what is essential; and they put up an unsuccessful fight because they take this ideational content as the starting-point of their thought-activity. Psycho-analysis can put them upon the right path by recognizing the affect as being, on the contrary, justified and by seeking out the idea which belongs to it but has been repressed and replaced by a substitute. A necessary premise to all this is that the release of affect and the ideational content do not constitute the indissoluble organic unity as which we are in the habit of treating

[1] [Footnote added 1919:] If I am not greatly mistaken, the first dream that I was able to extract from my grandson, at the age of one year and eight months, showed a state of affairs in which the dream-work had succeeded in transforming its material into a wish-fulfilment, whereas the affect which belonged to it persisted unchanged even in the state of sleep. The night before the day on which his father was due to leave for the front, the child cried out, sobbing violently: 'Daddy! Daddy!—baby!' That could only mean that Daddy and baby were remaining together; whereas the tears recognized the approaching farewell. At that time the child was already able to express the concept of separation. 'Fort' ['gone'] had been replaced by a peculiarly accented and long-drawn-out 'o-o-o-h' and had been one of his first words, and for several months before this first dream he had played at 'gone' with all his toys. This went back to a self-discipline which he had achieved at a very early age in allowing his mother to leave him and be gone. [Cf. Chapter II of *Beyond the Pleasure Principle* (Freud, 1920g).]

them but that these two separate entities may be merely *soldered* together and can thus be detached from each other by analysis. Dream interpretation shows that this is in fact the case.

I shall begin by giving an example in which analysis explained the appearance of affect in a case where the ideational content should have necessitated its release.

I

*She saw three lions in a desert, one of which was laughing but she was not afraid of them. Afterwards, however, she must have run away from them for she was trying to climb up a tree, but she found that her cousin, who was a French mistress, was up there already,* etc.

The analysis brought up the following material. The indifferent precipitating cause of the dream was a sentence in her English composition. 'The mane is the ornament of the lion.' Her father wore a beard which framed his face like a mane. Her English mistress was called Miss Lyons. An acquaintance had sent her the ballads of Loewe [the German word for 'lion']. These, then, were the three lions: why should she be afraid of them? She had read a story in which a negro who had stirred up his companions to revolt, was hunted with bloodhounds and climbed up a tree to save himself. She went on in the highest spirits, to produce a number of fragmentary recollections such as the advice on how to catch lions from *Lagende Blätter*. Take a desert and put it through a sieve and the lions will be left over. And again the highly amusing but not very proper anecdote of an official who was asked why he did not take more trouble to ingratiate himself with the head of his department and replied that he had tried to make his way in, but his superior *was up there already*. The whole material became intelligible when it turned out that the lady had had a visit on the dream day from her brother's superior. He had been very private to her and had kissed her hand and *she had not been in the least afraid of him* although he was a very big boy [in German, 'grosser Junge' = big or grown man] and played the part of a 'social lion' in the capital of the country she came from. So this lion was like the one in *A Midsummer Night's Dream* that concealed the figure of Snug the joiner, and the same is true of all dream-lions of which the dreamer is not afraid.

II

As my second example I may quote the dream of the young girl who saw her sister's little son lying dead in his coffin (pp. 252 ff. and 348), but who, as I may now add, felt neither pain nor grief. We know from the analysis why this was. The dream merely disguised her wish to see the man she was in love with once more, and her affect had to be in tune with her wish and not with its disguise. There was thus no occasion for grief.

In some dreams the affect does at least remain in contact with the ideational material which has replaced that to which the affect was originally attached. In others, the dissolution of the complex has gone further. The affect makes its appearance completely detached from the idea which belongs to it and is introduced at some other point in the dream, where it fits in with the new arrangement of the dream-elements. The situation is then similar to the one we have found in the case of acts of judgement in dreams [p. 445 ff.]. If an important conclusion is drawn in the dream-thoughts, the dream also contains one, but the conclusion in the dream may be displaced on to quite different material. Such a displacement not infrequently follows the principle of antithesis.

This last possibility is exemplified in the following dream, which I have submitted to a most exhaustive analysis.

III

*A castle by the sea, later it was no longer immediately on the sea, but on a narrow canal leading to the sea. The Governor was a Herr P. I was standing with him in a big reception room with three windows in front of which there rose buttresses with what looked like crenellations. I had been attached to the garrison as something in the nature of a volunteer naval officer. We feared the attack of enemy warships, since we were in a state of war. Herr P. intended to leave, and gave me instructions as to what was to be done if the event that we feared took place. His invalid wife was with their children in the threatened castle. If the bombardment began, the great hall was to be evacuated. He breathed heavily and turned to go. I held him back and asked him how I was to communicate with him in case of necessity. He added something in reply, but immediately fell down dead. No doubt I had put an unnecessary strain upon him with my questions. After his death, which made*

*no further impression on me. I wondered whether to report it sick, but it would remain in the cabin, whether I should report it sick to the Higher Command and whether I should then be court-martialled. The cabins, as befitting men in order of rank, were four-berth, two-berth and one-berth cabins, and officers got the cabins as they went past. They were not built exactly for running past rapidly through the dark, as I did, some of them were very small, and others with bulging decks almost like eyes. In the introductory dream-narrative I left my orderly standing beside me and we were both watching the lights of the canal. At the right, one after the other, they were switched on and then out. Here comes the tug-boat, but it turns out to be one of the ones that I already have returning. There now comes a small tug-boat, cut short in a comic fashion, in the middle of the deck some curious cupboard or box-shaped objects were visible. It was built out with one more. That's the breakfast-ship!'*

The rapid movements of the ships, the deep dark blue of the water and the brown smoke from the funnels all of this combined to create a tense and strange impression.

The memories in the dream were brought together from several trips at one time to the Adriatic, to Miramare near Venice and Aquileia. A short railway journey which I had made to Aquileia with my brother a few weeks before the dream was still fresh in my memory. The dream contained allusions to the marriage-war between America and Spain, and to anxieties to which it had given rise about the fate of my relatives in America. At two points in the dream affects were in question. At one point an affect that would be expected was absent: a tension was expressed instead in the fact that the Governor's death made no impression on me. At another point, when I thought I saw the warship, I was in a dream-anxiety, I felt all the sensations of fright in my sleep. In this well-constructed dream the affects were distributed in such a way that any striking contradiction was avoided. There was no reason why I should be frightened at the death of the Governor, and it was quite reasonable that as I approached the Castle I should be frightened at the sight of the warship. The mistake showed,

The trip was undertaken by Freud in a letter from Ischl of April 14 1898 (see Letter 83). A few days it is interested by a short visit with the family, one of whose islands (Grado) is situated. These places are on the north end of the Adriatic, formed part of Austria before 1918.

however that Herr P was only a substitute for my own self. In the dream *I* was the substitute for *him*. *I* was the Governor who suddenly died. The dream-thoughts dealt with the future of my family after my premature death. This was the only distressing one among the dream-thoughts and it must have been from it that the affect was detached and brought into connection in the dream with the subject of newspapers. On the other hand the analysis showed that the region of the dream-thoughts from which the warship was taken was filled with the most cheerful recollections. It was a year earlier in Venice and we were standing one magically beautiful day at the windows of our room on the Riva degli Schiavoni and were looking across the blue lagoon on which that day there was more movement than usual. English ships were expected and were to be given a ceremonial reception. Suddenly my wife cried out gaily as a child: *Here comes the English warship*. In the dream I was frightened at these same words. We see once again that speeches in a dream are derived from speeches in real life (cf. p. 418 ff.). I shall show shortly that the element *English* in my wife's exclamation did not evade the dream-work either. Here, then, in the process of changing the dream-thoughts into the manifest dream-content I have transformed cheerfulness into fear, and I need only hint that this transformation was used for giving expression to a portion of the latent dream-content. This example proves, however, that the dream-work is at liberty to detach an affect from its connections in the dream-thoughts and introduce it at any other point it chooses in the manifest dream.

I take this opportunity of making a somewhat detailed analysis of the 'breakfast-shop', the appearance of which in the dream brought such a disagreeable confusion to a situation which had up to then been kept at a rational level. When subsequently I called the dream itself more precisely to mind it struck me that it was black and that, owing to the fact that it was cut off short where it was broadest in the middle, it bore a great resemblance at that end to a glass case which had attracted our interest in the museums in the Italian towns. These were rectangular trays of black pottery, with two handles, on which there stood things like coffee or tea cups not altogether unlike one of our modern *breakfast-cups*. In response to our enquiries we learned that this was the '*tazzette* [coffee set] of

an Etruscan lady, with receptacles for cosmetics and powder on it, and we had jokingly remarked that it would be a good idea to take one home with us for the vanity of the house. The object in the dream meant, accordingly, a black 'toilette', i.e. mourning dress, and made a direct reference to a death. The other end of the dream-object reminded me of the funeral boats[1] in which in early times dead bodies were placed and committed to the sea for burial. This led on to the point which explained why the ships *returned* in the dream:

Stolz, auf gerettetem Boot, treibt in den Hafen der Greis.[2]

It was the return after a shipwreck ['*Schiffbruch*', literally 'ship-break'] the breakfast ship was broken off short in the middle. But what was the origin of the name 'breakfast-ship'? It was here that the word 'English' came in, which was left over from the warships. The English word 'breakfast' means 'breaking fast'. 'The breaking' related once more to the shipwreck ['ship-break'], and the fasting was connected with the black dress or *toilette*.

But it was only the *name* of the breakfast-ship that was newly constructed by the dream. The *thing* had existed and reminded me of one of the most enjoyable parts of my last trip. Mistrusting the food that would be provided at Aquileia, we had brought provisions with us from Gorizia and had bought a bottle of excellent Istrian wine at Aquileia. And while the little mail steamer made its way slowly through the '*Canale delle Mee*' across the empty lagoon to Grado we, who were the only passengers, ate our breakfast on deck in the highest spirits, and we had rarely tasted a better one. This, then, was the 'breakfast-ship', and it was precisely behind this memory of the most cheerful *pique de voyage* that the dream concealed the gloomiest thoughts of an unknown and uncanny future.[3]

The detachment of affects from the ideational material which

[1] '*Nachen*' [in German] a word which is derived, as a philological friend tells me, from the root '*vexe*' = corpse.

[2] [Safe on his ship the old man quietly sails into port.
A parti-coloured allegory of life and death.
Schiller, *Nachträge zu den Xenien*, 'Erwartung und Erfüllung'.]

[3] [This dream is mentioned again on p. 547.]

generated them is the most striking thing which occurs to them during the formation of dreams, but it is neither the only nor the most essential alteration undergone by them on their path from the dream-thoughts to the manifest dream. If we compare the affects in the dream-thoughts with those in the dream, one thing at once becomes clear. Whenever there is an affect in the dream, it is also to be found in the dream-thoughts. But the reverse is not true. The dream is in general poorer in affect than the psychical material from the manipulation of which it has proceeded. When I have reconstructed the dream-thoughts, I find that I have the most intense emotional impulses in them striving to make their several ways, struggling as a rule against others that are simply opposed to them. If I then turn back to the dream-content, I perceive that it scarcely appears coloured and without emotional tone of any great intensity. The dream-work has reduced the affects to a level of indifference not only the content but often the emotional tone of my thoughts as well. It might be said that the dream-work brings about a *suppression of affects*. Let us, for instance, take the dream of the botanical monograph. The thoughts corresponding to it consisted of a passionately animated plea on behalf of my liberty to act as I chose to act and to govern my life as seemed right to me and me alone. The dream that arose from them was an indifferent thing about which I had written a monograph; it lay before me, it contained coloured plates; dried plants accompanied each copy. This reminds one of the peace that has descended upon a battle-field strewn with corpses: no trace is left of the struggle which raged over it.

Affects can be otherwise lively manifestations of affect can make their way into the dream itself. For the moment, however, I will dwell upon the incontestable fact that large numbers of dreams appear to be indifferent, whereas it is never possible to enter into the dream-thoughts without being deeply moved.

No complete theoretical explanation can here be given of the suppression of affect in the course of the dream-work. It would be necessary to be preceded by a most painstaking investigation of the theory of affects and of the mechanism of repression. [Cf. p. 604 f.] I will only permit myself a reference to two points. I am compelled, for other reasons, to picture the release of affects as a central psychical process directed towards the

interior of the body and analogous to the processes of motor and secretory innervation.[1] Now just as in the state of sleep the sending out of motor impulses towards the external world appears to be suspended, so it may be that the centripetal calling up of affects by unconscious thinking may become more difficult during sleep. In that case the affective impulses occurring during the course of the dream thoughts would from their very nature be weak impulses, and consequently those which found their way into the dream would be no less weak. On this view then, the suppression of affect would not in any way be the consequence of the dream work but would result from the state of sleep. This may be true, but it cannot be the whole truth. We must also bear in mind that any relatively complex dream turns out to be a compromise produced by a conflict between psychical forces. For one thing, the thoughts constructing the wish are obliged to struggle against the opposition of a censoring agency, and for another thing we have often seen that an unconscious thinking-feeling train of thought is worked with its contradictory opposite. Since all of these trains of thought are capable of carrying an affect, we shall by and large scarcely be wrong if we regard the suppression of affect as a consequence of the inhibition which these contraries exercise upon each other and which the censorship exercises upon the impulsions suppressed by it. *The inhibition of affect accordingly must be considered as the second consequence of the censorship of dreams just as dream distortion is its first consequence.*

I will here give as an instance a dream in which the incoherent feeling tone of the content of the dream can be explained by the antithesis between the dream thoughts. It is a short dream, which will fill every reader with disgust.

IV

*A hall, on which there was something like an open air closet, a very long seat with a large hole at the end of it. Its back edge was thickly*

[1] [The release of affects is described as centrifugal, though directed towards the interior of the body, from the point of view of the mental apparatus. The theory of the release of affect by impulsion in this passage is explained at some length in Section I.C. of the Fourth Experience of Part II of Freud's 'Project for a Scientific Psychology' in Freud 1950a. See also p. 582 below. For Freud's use of the term 'innervation' see footnote, p. 537.]

*covered with small heaps of faeces of different sizes and degrees of freshness. There were human beings on the seat. I myself urinated on the seat, a long stream of urine that washed everything clean. The urine also came down rather and I was afraid of the end there was for some evil.*

Why did I feel compelled to describe this dream?

Because as I was writing down the first sentences of it I felt extremely ashamed and unwilling to go on with the dream at all. What at once occurred to me in the associations were the Augean stables which were cleansed by Hercules. I was the Hercules. The hill and stables came from Aussee, where two children were stopping at the time I had discovered the erotic activity of their urethras and had saved myself with difficulty from taking to the seat (except of course for the horse) was an exact copy of a pen-and-ink sketch which had been given to me as a present by a grateful woman patient. It also reminded me of how much my patients had wounded me. I used even the museum of human excrement to find a picture which would express my feelings. However much I might be disgusted by such things, in the dream it was a reminiscence of the fair land of Italy where, as we all know, the WC's in the small towns are furnished in precisely this way. The stream of urine which washed everything clean was an unmistakable sign of greatness. It was in that way that Cellini extinguished the great fire in Rome, put through incidentally this brought him into disfavour with his envious queen. But Gargantua, Rabelais's superman, revenged himself in the same way on the Parisians by sitting astride on Notre Dame and turning his stream of urine upon the city. It was only on the previous evening before going to sleep that I had been turning over Gartner's illustrations to Rabelais. And strangely enough here was an unexpected confirmation that I was the superman. The platform of Notre Dame was my favourite resort in Paris, every free afternoon I used to ramble about there on the towers and roofs between the monsters and the devils. The fact that all the faeces disappeared so quickly under the stream recalled the words *Après le déjeuner, c'est le déluge*, which I intended one day to put at the head of a paper upon the therapy of hysteria.[1]

And now for the true exciting cause of the dream. It had

[1] [*Footnote to previous edition only.*] For a discussion of this quotation see above, p. 244 n.

been a hot summer afternoon and during the evening I had delivered my lecture on the connection between hysteria and the perversions and everything I had had to say displeased me intensely and seemed to me completely devoid of any value. I was tired and I felt no trace of any stirring in my dreamwork. I longed to be away from all this grubbing about in human dirt and to be there [on my estate] again and afterwards visit the beauties of Italy. In this mood I went from the lecture room to a cafe, where I had a modest snack in the open air, since I had no appetite for food. One of my audience, however, went with me and he begged leave to sit by me while I drank my coffee and choked over my resentment. He began to flatter me, telling me how much he had learnt from me, how he looked at everything now with fresh eyes, how I had [caused the *Augean stables* of errors and] prejudices in my theory of the neuroses. He told me in short that I was a very great man. My mood fitted in with this paean of praise, I fought against my feeling of disgust, went home early to escape from him, and before going to sleep turned over the pages of Kahelian's and read one of Conrad Ferdinand Meyer's short stories, '*Der Heilige aus Kurhen*' ['A Boy's Sorrows'].

Such was the material out of which the dream emerged. Meyer's short story brought up in addition a recollection of scenes from my childhood. (Cf. the last episode in the dream about Count Thun [p. 255f.].) The day time mood of revulsion and disgust persisted into the dream-so far as it was able to provide almost the entire material of its manifest content. But during the night a contrary mood of powerful and even exaggerated self-assertiveness arose and displaced the former one. The content of the dream had to find a form which would enable it to express both the delusions of inferiority and the megalomania in the same material. The compromise between them produced an ambiguous dream-content, but it also resulted in an indifferent feeling-tone owing to the mutual inhibition of these contrary impulses.

According to the theory of wish-fulfilment, this dream would not have become possible if the anti-theatrical megalomaniac train of thought which, it is true, was suppressed but had a pleasurable tone, had not emerged in addition to the feeling of disgust. For what is distressing may not be represented in a dream, nothing in our dream-thoughts which is distressing can force

an enemy into a dream unless it at the same time lets it as a disguise to the fulfilment of a wish [*unperceived*].

There is yet another alternative way in which the dream-work can deal with affects in the dream. It can, in addition to allowing them through unchanged, [*turn them into their opposite*]. We have already become acquainted with the interpretative rule according to which every element in a dream may, for purposes of interpretation, stand for its opposite just as easily as for itself. See p. 154. We can never tell in advance which way we are to translate the element; the context can decide. A surprising fact has established its way into popular consciousness: ancient books very often adopt the primal words in their interpretation of dreams. Thus, according to them, what is meant to be taken as a hostile event is to be understood as a friendly one. Which of the two it is to be is determined by the ultimate association which links the dream with its subject-matter. This is like any other ambiguity: it can only be solved by the context. It is also not infrequently a practical matter for which there is no theoretical rule. Wishful fulfilment consists in the replacement of a disagreeable thing by its opposite. Just as ideas of hate can make their appearance in dreams turned into their opposite, so too can the affects attaching to dream-thoughts; and it seems likely that this reversal of affect is brought about as a rule by the dream-censorship. In accordance with this principle it was with our forefathers and with the dream-censorship, we also make use of the suppression and reversal of affect principally for purposes of dissimulation. If I am talking to someone whom I am obliged to treat with consideration while wishing to say something hostile to him, it is almost more important that I should control any expression of my *affect* in front of him than that I should disguise the verbal form of my thoughts. If I were to address him in words that were not hostile but in a tone of voice, with a look, gesture and accompaniment, the effect which I should produce on him would not be very different from what it would be if I had given my opinion of him openly. And the converse is also true. A speech which is abusive in its words may, if it is uttered in a friendly tone of voice, [*turn into the opposite of what it is*] when I am angry and seem affectionate when I wish to destroy.

We have already come across an excellent example of a

reversal of affect of this kind carried out in a dream on behalf of the dream-censorship. In the dream of 'my uncle with the yellow beard' [p. 153 ff.] I felt the greatest affection for my friend R., whereas and because the dream-thoughts hated him as a stepmother. It was from this example of reversal of affect that we derived our first hint of the existence of a dream-censorship. Nor is it necessary to assume in such cases either that the dream-work *creates* contrary affects of this kind out of nothing: it finds them as a rule lying ready to hand in the material of the dream-thoughts, and merely interweaves them with the psychological nexus arising from a motive of defence. In this they can predominately serve the purposes of dream-distortion. In the dream of my uncle whom I have just mentioned, the antithetical, affectionate affects probably arose from an identification as was suggested by the latter part of the dream (for the uncle-nephew relationship owing to the peculiar nature of the earliest experiences of my childhood [cf. the analysis on p. 423 f. and below, p. 493 f.] had become the source of all my friendships and all my hatreds.

An excellent example of a reversal of affect of this kind will be found in a dream recorded by Ferenczi [1911]. 'An elderly gentleman was awakened one night by his wife, who had become alarmed because he was laughing so audibly and unrestrainedly in his sleep. Subsequently the man reported that he had had the following dream: *I was lying in bed and a gentleman who was known to me entered the room. I tried to turn on the light, but was unable to. I tried over and over again, but in vain. I thereupon my wife got out of bed to help me, but she could not manage it either. But as she felt awkward in front of the gentleman owing to being en négligé, she finally gave it up and went back to bed. All of this was so funny that I couldn't help roaring with laughter at it. My wife said "Why are you laughing, why are you laughing?" but I only went on laughing till I woke up.* Next day the gentleman was very depressed and had a headache; so much laughing had upset him, he thought.

'The dream seems less absurd when it is considered analytically. The gentleman known to him who entered the room was in the latent dream-thoughts the picture of Death as the "great Unknown"—a picture which had been called up in his mind during the previous days. The old gentleman, who suffered

[1 This paragraph and the next were added in 1919.]

from ar[illegible] s[illegible]ccess, had had good reason the day before for th[illegible]nking of [illegible]ing. The unrestrained laughter took the place of s[illegible]bbing and weeping at the idea that he must die. It was the [illegible]ght of [illegible]ife that he could no longer turn on. This gloomy thought may have been connected with attempts at copulation which he had made shortly before but which had failed even with the help of his wife en[illegible]g[illegible]e. He realized that he was already going down hill. The dream-work succeeded in transforming the gloomy idea of impotence and death into a comic scene, and [illegible]as so [illegible]ur to laughter.[1]

There is one class of dreams which have a particular claim to be described as [illegible]symbolical[illegible] and which offer a hard test to the theory [illegible]twi[illegible]ment.[2] My attention was drawn to them when I read Dr. M. Hitschmann's brief account of a dream of Peter Rosegger's for discussion by the Vienna Psycho-Analytical Society.

Rosegger writes in his story *Erdsegen* [Blessing of the Earth]: 'As a rule I am a sound sleeper but in my younger years I have lost my rest often, and, along with my modest career as a student and man of letters, I have for many years dragged around with me, like a ghost from which I could not set myself free, the shadow of a failure's life.

It is not as though I had [illegible]ame I had reflected very often or even [illegible]ese years on my past. One who had cast off the skin of a Philistine and was seeking to conquer Earth and Heaven had other things to do. Nor will I, when I was a dashing young fellow, have given more than a thought to my nightly dreams. Only later, when the habit had come to me of reflecting upon everything, or when the Philistine within me began to stir a little, did I ask myself why it should be that, if I dreamt at all, I was always a journeyman tailor and that I spent so long a time as such with my master and worked without pay in his workshop. I knew well enough, as I sat like that beside him, sewing and ironing, that my right place was no longer there and that as a townsman I had other things to occupy me. But I was always on vacation. I was always having summer holidays, and

[1] [This paragraph and the following quotation from Rosegger, together with the last sentence, were added in 1914. Rosegger (1843–1918) was a well-known Austrian writer who rose to celebrity from very humble, peasant beginnings.]

[2] [Discussed, in the second volume of *Wahrheit*, p. 303.]

so it was that I sat beside my master as his assistant. It often irked me and I felt sad at the loss of time in which I might well have found better and more useful things to do. Now and then, when something went awry, I had to put up with a scolding from my master, though there was never any talk of wages. Often, as I sat there with bent back in the dark workshop, I thought of giving notice and taking my leave. Once I even did so, but my master paid no heed and I was soon sitting beside him again and sewing.

After such tedious hours, what a joy it was to wake! And I determined that if this persistent dream should ever come again I would throw it from me with energy and cry aloud: 'This is mere moonshine, I am lying in bed and want to sleep.' ... But the next night I was once more sitting in the tailor's workshop.

And so it went on for years with dismal regularity. Now it happened once that my master and I were working at Alpelhofer's, the peasant in whose house I had worked when I was first apprenticed, and my master showed himself quite exceptionally dissatisfied with my work. 'I'd like to know where your wits are gathering wool!' he said, and looked at me darkly. The most reasonable thing to do, I thought, would be to stand up and tell him that I was only with him to please him and then go off. But I did not do so. I made no objection when my master took on an apprentice and ordered me to make room for him on the bench. I moved into the corner and sewed. The same day another journeyman was taken on as well, a sanctimonious hypocrite. He was a Bohemian, who had worked at our place nineteen years before and had fallen into the brook once on his way back from the inn. When he looked for a seat there was no more room. I turned to my master questioningly, and he said to me: 'You've no gift for tailoring, you can go; you're dismissed.' My fright at this was so overpowering that I awoke.

The grey light of morning was glimmering through the uncurtained windows into my familiar home. Works of art surrounded me: there in my handsome bookcase stood the eternal Homer, the gigantic Dante, the incomparable Shakespeare, the glorious Goethe—all the shining immortals. From the next room rang out the clear young voices of the awakening children joking with their mother. I felt as though I had found afresh this idyllically sweet, this peaceful, poetical, spiritualized life in which I had so often and so deeply felt a meditative human happiness.

Yet it vexed me that I had not been beforehand with my master in giving him notice, but had been dismissed by him.

And how astonished I was! From the night on which my master dismisses me I enjoyed peace. I dreamt no more of the tattering days which lay so far back in my past—days which had been such heartily unassuming but had thrown such a long shadow over my later years.'

In this series of dreams dreamt by an author who had been a journeyman tailor in his youth, it is hard to recognize the dominance of wish-fulfilment. All the dreamer's enjoyment lay in his day-time existence, whereas in his dreams he was still haunted by the shadow of an unhappy time from which he had at last escaped. Some dreams of my own of a similar kind have enabled me to throw a little light on the subject. As a young doctor I worked for a long time at the Chemical Institute without ever becoming proficient in the skills which that science demands; and for that reason in my waking life I have never cared the thing of this barren and indeed hateful episode in my apprenticeship. On the other hand I have a regularly recurring dream of working in the laboratory and of carrying out analyses and of having various experiences there. These dreams are disagreeable in the same way as examination dreams and they are never very distinct. While I was interpreting one of them my attention was eventually attracted by the word *analysis*, which gave me a key to their understanding. Since those days I have become an analyst and I now carry out analyses which are very highly spoken of; though it is true that they are *psycho-analyses*. It was now clear to me that I have grown proud of carrying out analyses of that kind in my day-time life and feel ashamed to boast to myself of how successful I have become; my dreams remind me during the night of those other unsuccessful analyses of which I have no reason to be proud. They are the punishment dreams of a *parvenu*, like the dreams of the journeyman tailor who had grown into a master-tailor. But how does it become possible for a dream, in the conflict between a *parvenu*'s pride and his self-criticism, to side with the latter and choose as its content a scene warning against an unjust wish-fulfilment? As I have already said the answer to this question raises difficulties. We may conclude that the fore-thought of the dream was first roused in the first instance by an exaggeratedly ambitious phantasy, but that

humiliating thoughts that poured cold water on the phantasy found their way into the dream instead. It may be remembered that there are masochistic impulses in the mind which may be responsible for a reversal such as this. I should have no objection to this class of dreams being distinguished from 'wish-fulfilment dreams' under the name of 'punishment dreams'. I should not regard this as implying any qualification of the theory of dreams which I have hitherto put forward. It would be no more than a linguistic expedient for meeting the difficulties of those who find it strange that opposites should converge.[1] But a closer examination of some of these dreams brings something more to light. In an indistinct part of the background of one of my elaborate dreams I was of an age which placed me precisely in the gloomiest and most unsuccessful year of my medical career. I was at present without a post and had no idea how I could earn my living, but at the same time I suddenly discovered that I had a choice open to me between several women whom I might marry. So I was once more young, and more than ever young, since she was once more young, the woman who had shared all these difficult years with me. The unconscious instigator of the dream was thus revealed as one of the constantly gnawing wishes of a man who is growing older. The conflict raging in other levels of the mind between vanity and self-criticism had, it is true, determined the content of the dream; but it was only the poignancy of a frustrated wish for youth that had made it possible for that conflict to appear as a dream. Even when we are awake we sometimes say to ourselves: 'Things are going very well to-day, and times were hard in the old days, all the same, it was lovely then—I was still young.'[2]

Another group of dreams,[3] which I have often come across

[1] [The last two sentences were added in 1919.]

[2] *Footnote added 1914.* Since my book *Narcissism* has divided the personality into an ego and a super-ego, Freud [1923*c*, and 1924*b*] has become easy to recognize in these punishment dreams fulfilments of the wishes of the super-ego. (See below, p. 515 *ff.*) The Rosegger dreams are also discussed in Section IX of Freud [1923*c*].

[3] This paragraph was added in 1914 and seems to have been wrongly interpolated at this point. I should probably have come after the two next paragraphs. These date from 1911, like the preceding Rosegger discussion, to which they are clearly related. What follows them goes back once more to 1900. Some further remarks on hypocritical dreams will be found near the end of Section I of Freud's paper on a case of female homosexuality [1920*a*].

in myself and recognized as hypocritical, have as their content a reconciliation with persons whom friendly relations have long since ceased. In such instances analysis habitually reveals some occasion which might urge me to abandon the last remnant of consideration for these former friends and to treat them as strangers or enemies. The dream, however, prefers to depict the opposite relationship [Cf. p. 453 *n*.]

In forming any judgement upon dreams recorded by an imaginative writer one must be prepared to suppose that he may have omitted from his account details of the content of the dream which he regards as inessential or distracting. His dreams will in that case raise problems which would be quickly solved if their content were reported in full.

Otto Rank has pointed out to me that the Grimms' fairy tale of 'The Little Tailor or Seven at a Blow' contains an exactly similar dream of a *parvenu* little tailor who has become a hero and the son-in-law of the King, dreams one night of his former handicraft, as he lies beside his wife the Princess. She becoming suspicious, posts armed guards the next night to listen to the dreamer's words and to arrest him. But the little tailor is warned, and sees to it that his dream is corrected.

The complicated process of elimination and distortion and reversal by means of which the affects in the dream-thoughts are eventually turned into those in the dream can be satisfactorily followed in such typical cases of dreams that have been completely analysed. I will add a few more examples of affects in dreams where some of the possibilities I have enumerated will be found realized.

## V

If we turn back to the dream about the strange task set me by old Brücke of making a dissection of my own person [p. 452], it will be recalled that in the dream-case I missed the gruesome feeling ['*Grauen*'] appropriate to it. Now this was a wish-fulfilment in more than one sense. The dissection meant the self-analysis which I was carrying out as I wrote in the publication of this present book the dream—a process which had been so distressing to me in reality that I had postponed the printing of the finished manuscript for more than a year. A wish then arose that I might get over this feeling of distaste, hence it was

that I had no gruesome feeling ['*Grauen*'] in the dream. But I should also have been very glad to miss growing grey ('*Grauen*' in the other sense of the word). I was already growing quite grey, and the grey of my hair was another reminder that I must not delay any longer. And, as we have seen, the thought that I should have to leave it to my children to reach the goal of my difficult journey forced its way through to representation at the end of the dream.

Let us next consider the two dreams in which an expression of satisfaction was transposed to the moment after waking. In the one case the reason given for the satisfaction was an expectation that I should now discover what was meant by 'I've dreamt of that before', while the satisfaction really referred to the birth of my first children [p. 446 f.]. In the other case the ostensible reason was my conviction that something that had been prognosticated was now coming true, while the real reference was similar to that in the former dream. It was the satisfaction with which I greeted the birth of my second son [p. 447 f.]. Here the affects which dominated the dream thoughts persisted in the dreams, but it is safe to say that in no dream can things be as simple as all that. If we go a little more deeply into the two answers we find that this satisfaction which had escaped censorship had received an accession from another source. This other source had grounds for fearing the censorship, and its affect would undoubtedly have aroused opposition if it had not covered itself by the similar, legitimate affect of satisfaction, arising from the permissible source, and slipped in, as it were, under its wing.

Unfortunately, I cannot demonstrate this in the actual case of these dreams, but an instance taken from another department of life will make my meaning clear. Let us suppose the following case. There is a person of my acquaintance whom I hate, so that I have a lively inclination to feel glad if anything goes wrong with him. But the moral side of my nature will not give way to this impulse. I do not dare to express a wish that he should be unlucky, and if he meets with some undeserved misfortune, I suppress my satisfaction at it and force myself to manifestations and thoughts of regret. Everyone must have found himself in this situation at some time or other. What now happens, however, is that the hated person, by a piece of

misconduct of his own, involves himself in some well-deserved unpleasantness, when that happens, I may give free rein to my satisfaction that he has met with a just punishment and in this I find myself in agreement with many other people who are impartial. I may observe, however, that my satisfaction seems much more intense than that of these other people: it has received an accession from the source of my hatred which till then has been prevented from producing its affect, but in the altered circumstances is no longer hindered from doing so. In social life this occurs in general wherever antipathetic people or members of an unpopular minority put themselves in the wrong. Their punishment does not as a rule correspond to their wrong-doing but to their wrong-being; the feeling directed against them which has previously been without any consequences. It is no doubt true that those who inflict the punishment are committing an injustice in this, but they are prevented from perceiving it by the satisfaction resulting from the removal of a suppression which has long been maintained within them. In cases such as these the affect is justified in its *quality* but not in its *amount*, and self-criticism which is set at rest on the one point is only too apt to neglect examination of the second one. When once a door has been opened, it is easy for more people to push their way through it than there had originally been any intention of letting in.

A striking feature in neurotic characters is the fact that a cause capable of increasing an affect is apt to produce in them a result which is not merely justified but quite inadequately excessive as to be explained along these same lines. Such cases call for the invoking of any psychological explanation at all. The excess arises from sources of affect which had previously remained unconscious and suppressed. These sources have succeeded in setting up an associative link with the present-day cause and the desired path from the release of their own affect has been opened by the *other* source of which is objectionable and illegitimate. Our attention is thus drawn to the fact that in considering the suppressed and suppressing agencies we must not regard their relation as being exclusively one of hostility. Just as much friendly contact is found in cases in which the two agencies co-operate at a pathological event by working side by side and by supporting each other.

Let us now apply these findings upon psychical mechanisms to

an understanding of the expressions of affect in *dreams*. A satisfaction which is exhibited in a dream and can, of course, be immediately referred to its proper place in the dream-thoughts is not always completely eliminated by this reference alone. It is as a rule necessary to look for *another* source of pleasure in the dream-thoughts, a source which is under the pressure of the censorship. As a result of that pressure this source would normally have produced not satisfaction but the contrary affect. Owing to the presence of the first source of affect, however, the second source is enabled to withdraw its affect of satisfaction from repression and allow it to act as an incentive to the satisfaction from the first source. Thus it appears that affects in dreams are built from a confluence of several sources and are over-determined in their reference to the elements of the dream-thoughts. *During the dream-work sources of affect which are capable of producing the same affect come together in generating it.*[1]

We can gain all the insight into these complications from the analysis of that fine specimen of a dream-text which the words 'Non vixit' formed the centre of. (See p. 454 n.) In that dream many strong affects of various qualities were brought together at two points in its manifest content. Hostile and distressing feelings overcome by strange emotions were the words used in the dream itself. I were pitted up at the point at which I and I had my opponent and friend with two words. And again at the end of the dream, I was very dejected, and I went to approve the [illegible] which I knew was associated with there [illegible] *remain*, who [illegible] irritated by a mere wish.

I have not yet related the existing cause of the dream. It was of great importance to me to [illegible] understanding of the dream. I had learnt from my friend in Berlin whom I have referred to as [illegible] least, that he was about to undergo an operation and I had [illegible] news of his condition from some of his relatives. The [illegible] reports I received after the operation were not reassuring and made me fear, as was. I would have much preferred to go to him myself but just at that time I was [illegible] important

[1] [Footnote added 1914.] I have given an explanation of the expression 'double affect' [illegible] tension [illegible] treated [illegible] towards [illegible]

which made movement of any kind a torture to me. The dream-thoughts now informed me that I feared for my friend's life. He had a sister whom I had never known, but who, as I was aware, died in early youth after a very brief illness. In the dream *he spoke about his sister and said that in three-quarters of an hour she was dead*. I must have imagined that his constitution was not much more resistant than his sister's and that, after getting some much worse news of him, I should make the journey after all and arrive *too late*, for which I might never cease to reproach myself.[1] This reproach for coming too late became the central point of the dream but was represented by a scene in which Brücke, the honoured teacher of my student years, levelled his reproach at me with a terrible look from his blue eyes. It will soon appear what it was that caused the situation in regard to Brücke to be switched on to these lines. The scene with Brücke itself could not be reproduced by the dream in the form in which I experienced it. The other figure in the dream was allowed to keep the blue eyes, but the annihilating role was allotted to me—a reversal which was obviously the work of wish-fulfilment. My anxiety about my friend's recovery, my self-reproaches for not going to see him, the shame I felt about the fact that *he had come to Vienna* to see me 'unobtrusively'—the need I felt to consider that I was excused by my illness—all of this combined to produce the emotional storm which was clearly perceived in my sleep and which raged in this region of the dream-thoughts.

But there was something else in the exciting cause of the dream which had a quite opposite effect upon me. Along with the unfavourable reports during the first few days after the operation I was given a warning not to discuss the matter with anyone. I had felt offended by this because it implied an unnecessary distrust of my discretion. I was quite aware that these instructions had not emanated from my friend but were due to the despondent over-anxiety on the part of the intermediary, but I was very disagreeably affected by the veiled reproach because it was not wholly without justification. As we all know, it is

[1] It was my phantasy forming part of the [illegible] dream-thoughts which so vigorously emancipated him from me and put him in the wrong. You have come to see how he is no longer a rival. I have already explained how this phantasy was also required by the manifest situation in the dream.

only reproaches which have something in them that 'stuck', it is only they that upset us. What I have in mind does not relate, it is true, to this friend, but to a much earlier period of my life. On that occasion I caused trouble between two friends, both of whom had chosen to honour me, too, with that name, by quite unnecessarily telling one of them, in the course of conversation, what the other had said about him. At that time, too, reproaches had been levelled at me, and they were still in my memory. One of the two friends concerned was Professor Fleischl, I may describe the other by his first name of Josef' which was also that of P., my friend and opponent in the dream.[1]

The reproach of being unable to keep anything to myself was attested in the dream by the element 'unobtrusive' and by Fl.'s question as to *how much I had told P. about his affairs*. But it was the intervention of this memory [of my early indiscretion and its consequences] that transported the reproach against me for coming too late from the present time to the period at which I had worked in Brücke's laboratory. And, by turning the second person in the scene of annihilation in the dream into a Josef, I made the scene represent not only the reproach against me for coming too late but also the far more strongly repressed reproach that I was unable to keep a secret. Here the processes of condensation and displacement at work in the dream, as well as the reasons for them, are strikingly visible.

My present-day anger, which was only slight, over the warning I had been given not to give anything away [about Fl.'s illness] received reinforcements from sources in the depth of my mind and thus swelled into a current of hostile feelings

[1] [What follows will be made more intelligible by some facts derived from a paper by Bernfeld (1944). Freud worked at the Vienna Physiological Institute (Brücke's laboratory) from 1876 to 1882. Ernst Brücke (1819–92) was at its head. His two assistants in Freud's time were Sigmund Exner (1846–1926) and Ernst Fleischl von Marxow (1846–91), both some ten years older than Freud. Fleischl suffered from a very severe physical affliction during the later years of his life. It was at the Physiological Institute that Freud met Josef Breuer (1842–1925), a great scientific collaborator in *Studies on Hysteria* (1895) and the second part in the present analysis. The first Josef, Freud's early deceased friend and opponent, P., was Josef Paneth (1846–90), who succeeded to Freud's position at the Institute. See also the first volume of Ernest Jones's Freud biography.]

against persons of whom I was in reality fond. The source of this reinforcement flowed from my childhood. I have already shown (p. 444 f.) how my warm friendships as well as my enmities with contemporaries went back to my reactions in childhood with a nephew who was a year my senior, how he was my superior, how I early learned to defend myself against him, how we were inseparable friends, and how, according to the testimony of our elders, we sometimes fought with each other and made complaints to them about each other. All my friends have in a certain sense been re-incarnations of this first figure who, from such ernst dem trauben Buch gezeigt,[1] they have been *revenants*. My nephew himself re-appeared in my boyhood, and at that time we acted the parts of Caesar and Brutus together. My emotional life has always insisted that I should have an intimate friend and a hated enemy. I have always been able to provide myself afresh with both, and it has not infrequently happened that the ideal situation of childhood has been so completely reproduced that friend and enemy have come together in a single individual—though not, of course, both at once or with constant oscillations, as may have been the case in my early childhood.

I do not propose at this point to discuss how it is that in such circumstances as these a recent occasion for the generation of an affect can hark back to an infantile situation and be replaced by that situation so far as the production of affect is concerned (See p. 516.) This question forms part of the psychology of unconscious thinking and would find its proper place in a psychological elucidation of the neuroses. For the purposes of dream-interpretation let us assume that a childhood memory arose or was constructed in phantasy with some such content as the following. The two children had a dispute about some object. What the object was may be left an open question, though the memory or pseudo-memory had a quite specific one in view. Each of them claimed to have *got there first* and therefore to have a better right to it. They came to blows and might prevailed over right. On the occasion of the dream, I may myself have been aware that I was in the wrong: *I myself noticed the mistake*. However it is true I was the stronger and remained in possession of the field. The vanquished party

[1 ... long since appeared before my troubled gaze—see the *Faust*, Dedication.)]

but when his grandfather—my father—came into the room and questioned us about it, I defended myself in the words which I know from my father's account: 'I hit him 'cos he hit me.' This memory, or more probably phantasy, which came into my mind while I was analysing the dream—without further evidence I myself should not be able to say how—constituted an intermediate element in the dream-thoughts, which gathered up the emotions raging in them as a well collects the water that flows into it. From this point the dream-thoughts proceeded along some such lines as these: 'It serves you right if you had to make way for me. Why did you try to push me out of the way? I don't need you, I can easily find someone else to play with,' and so on. These thoughts now entered upon the paths which led to their representation in the dream. There had been a time when I had had to reproach my friend Josef P. for an attitude of this same kind: '*Ôte-toi que je m'y mette!*'[1] He had followed in my footsteps as demonstrator in Brücke's laboratory, but promotion there was slow and tedious. Neither of Brücke's two assistants was inclined to budge from his place, and youth was impatient. My friend, who knew that he could not expect to live long, and whom no bonds of intimacy attached to his immediate superior, sometimes gave loud expression to his impatience, and since this superior was seriously ill, P.'s wish to have him out of the way might have an uglier meaning than the mere hope for the man's promotion. Not unnaturally, a few years earlier, I myself had nourished a still livelier wish to fill a vacancy. Wherever there is rank and promotion the way lies open for wishes that call for suppression. Shakespeare's Prince Hal could not, even at his father's sick-bed, resist the temptation of trying on the crown. But, as was to be expected, the dream punished my friend, and not me, for this callous wish.[2]

'As he was ambitious, I slew him.' As he could not wait for the removal of another man, he was himself removed. These had been my thoughts immediately after I had attended the unveiling at the University of the memorial—not to him but to the other man. Thus a part of the satisfaction I felt in the dream

[1] [illegible]

[2] It will be noticed that the name Josef plays a large part in my dreams (cf. the dream about my uncle [p. 137 ff.]). My own ego finds it very easy to hide itself behind people of that name, since Joseph was the name of a man famous in the Bible as an interpreter of dreams.

was to be interpreted. 'A just punishment! It serves you right.'

At my friend's [illegible] funeral a young man had made what seemed to be an inopportune remark to the effect that the speaker who had delivered the funeral oration had stupid dull [illegible] and that was the worst thing about him. He was expressing the honest feelings of someone whose own was being murdered with a show of affection. But the remark of his was the starting point of the waking dream. It is quite true that my friend's true character [illegible] was a mere phase. I believed [illegible] and I felt in possession of the field. A [illegible] was [illegible] I was afraid I might [illegible] friend. Because I knew the journey to [illegible] was [illegible] I was dilatory, because I had once more survived someone, because it was he and not I who had died, because I was in possession of the field as I had been in the phantasy scene from my childhood. It was [illegible] at being in possession of the field that the upper part of the affect that appeared in the dream I was detached, passive, and I gave expression to my delight with a totally negligent shrug of the shoulders [illegible] the [illegible] of whom I said to myself: 'If one of us dies I shall move to [illegible]. So obvious was it to me that I myself was the one to die. [illegible]

I can only describe this triumph and repetition as dreamlike in such a degree as [illegible] the [illegible] and to exert [illegible] the [illegible] who [illegible] to the question whether that [illegible] existed [illegible] and [illegible] the remembered [illegible]. We have seen what my friend [illegible] was [illegible] but the *remembrances* were a series of [illegible] of [illegible] and it was [illegible] as a [illegible] that I [illegible] shared [illegible] successive [illegible] that [illegible] I should be [illegible] was [illegible] and [illegible] was now to be [illegible] [illegible]

But what [illegible] the [illegible]? We have [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] satisfaction attached to that [illegible] severe ob-

pleasure? The explanation was, I think, that other unobjectionable trains of thought in connection with the dream people found simultaneous satisfaction and screened with *their* affect the affect which arose from the forbidden infantile source. In another stratum of my thoughts during the ceremonial unveiling of the memorial, I had reflected thus: 'What a number of valued friends I have lost since those days, some through death, some through a breach of our friendship. How fortunate that I have found a substitute for them and that I have gained one who means more to me than ever the others could, and that at a time of life when new friendships cannot easily be formed! I shall never lose him.' My satisfaction at having found a substitute for these lost friends could be allowed to enter the dream without interference; but there slipped in, along with it, the hostile satisfaction derived from the infantile source. It is no doubt true that infantile affection served to reinforce my contemporary and justified affection. But infantile hatred, too, succeeded in getting itself represented.

In addition to this, however, the dream contained a clear allusion to another train of thought which could legitimately lead to satisfaction. A short time before, after long expectation, a daughter had been born to my friend Gl[illegible]. I was aware of how deeply he had mourned the sister he had so early lost, and I wrote and told him I was sure he would transfer the love he felt for her on to the child, and that the baby girl would allow him at last to forget his irreparable loss.

Thus this group of thoughts was connected once again with the intermediate thought in the latent content of the dream [cf. pp. 483 f.] from which the associative paths diverged in contrary directions. 'No one is irreplaceable.' There are nothing but *revenants*, as those we have lost come back. And now the associative links between the contradictory components of the dream-thoughts were drawn closer by the chance fact that my friend's baby daughter had the same name as the little girl I used to play with as a child, who was of my age and the sister of my earliest friend and opponent. [See p. 425 n.] It gave me great *satisfaction* when I heard that the baby was to be called 'Pauline'. And as an allusion to this connexion I had replaced one Josef by another in the dream and found it impossible to suppress the similarity between the opening letters of the names 'Fleischl' and 'Fl[illegible]'. From here my thoughts went on to the

subject of the names of my own children. I had insisted on their names being chosen not according to the fashion of the moment, but in memory of people I have been fond of. Your names made the children into revenants. And after all, I reflected, was not having children our only path to immortality?

I have only a few more remarks to add on the subject of affect in dreams from another point of view. A dominating element in a sleeper's mind may be constituted by what we call a 'mood' or *tendency* to some affect—and thus may then have a determining influence upon his dreams. A mood of this kind may arise from his experiences or thoughts during the preceding day or its sources may be somatic [Cf. p. 237 f.]. In either case it will be accompanied by the trains of thought appropriate to it. From the point of view of dream-construction it is a matter of indifference whether—as sometimes happens—these ideational contents of the dream-thoughts determine the mood in a primary fashion or whether they are themselves aroused secondarily by the dreamer's emotional disposition which is in its turn to be explained on a somatic basis. In any case the construction of dreams is subject to the condition that it can only represent something which is the fulfilment of a wish and that it is only from wishes that it can derive its psychical motive force. A currently active mood is treated in the same way as a sensation arising and becoming currently active during sleep [cf. p. 214], which can be either disregarded or given a fresh interpretation in the sense of a wish-fulfilment. Distressing moods during sleep can become the motive force of a dream by arousing energetic wishes which the dream is supposed to fulfil. The material to which moods are attached is worked over until it can be used to express the fulfilment of a wish. The more intense and dominating a part is played in the dream-thoughts by the distressing mood the more certain it becomes that the most strongly suppressed wishful impulses will make use of the opportunity in order to achieve representation. For since the unpleasure which they would otherwise necessarily produce themselves is already present they find the harder part of their task—the task of forcing their way through to representation—already accomplished for them. Here once more we are brought up against the problem of anxiety-dreams; and these, as we shall find, form a marginal case in the function of dreaming [Cf. p. 579 ff.].

(I)

## SECONDARY REVISION[1]

And now at last we can turn to the fourth of the factors concerned in the construction of dreams. If we pursue our investigation of the content of dreams in the manner in which we have begun—that is, by comparing conspicuous events in the dream-content with their sources in the dream-thoughts—we shall soon come upon elements the explanation of which can be given in an entirely new assumption. What I have in mind are cases in which the dreamer is surprised, annoyed or repelled in the dream, and moreover by a piece of the dream-content itself. As I have shown in a number of examples in the last section, the majority of these critical feelings in dreams are not in fact directed against the content of the dream-thoughts but against portions of the dream-thoughts which have been taken over and used for an opposite end. But some material of this kind does not find such an explanation. Its correspondence in the material of the dream-thoughts is nowhere to be found. What is the meaning of a criticism of this kind in dreams? Is such a dream? [See p. 488.] Here we have a genuine piece of the process of the dream-work, which must be made intelligible. Quite frequently such a critical attitude is a preparation for waking up, and what more frequently has been aroused by some distressing feeling which is set at rest by the recognition that the state is one of dreaming. When one thought that 'it is only a dream' one may dismiss a dream. It has the same purpose in view as when the words are pronounced from the stage by a *deus ex machina*. Otherwise it is a matter of fact that I have aimed at reducing the importance of what has just been explained and at making it possible to tolerate what is to follow. It serves to lull a part of our attention to sleep which would have every reason at that moment to be most active and to hold the construction of the dream—or the scene in the opera. It is more important how-

[1] *Secondary Revising.* [This term has previously been given as 'subsequent revising'. English readers may prefer 'secondary elaboration'.]

[2 In the love duet between Paris and Helen in the second act, at the end of which they are surprised by Menelaus.]

ver to go on sleeping and tolerate the dream because after all it is only a dream. In my view the contemptuous critical judgement, 'it is only a dream', appears in a dream when the censorship, which is never quite asleep, feels that it has been taken unawares by a dream which has already been allowed through. It is too late to suppress it and accordingly the censorship uses these words to meet the anxiety or the distressing feeling aroused by it. The phrase is an example of *après coup* on the part of the psychical censorship.

This instance, however, provides us with a reason to suppose that not everything contained in a dream is accepted as in the dream thoughts, but that certain parts of it may be made by a psychical force, now operating, into a contrast to our waking thoughts. The question now arises whether this only occurs in exceptional cases, or whether the psychical agency which otherwise operates only as a censorship plays a further part in the construction of dreams.

We can have no hesitation in deciding in favour of the second alternative. There can be no doubt that there are many factors whose influence we have so far only recognized in distortions and omissions in the dream-content but which nevertheless contribute to the formation of the dream and are always present. The intermediate ones are easy to recognize. They are often reported with distress and introduced by an 'as though' as though they were not to be expected. They are usually vivid and are always remembered at points at which they can serve as links between two portions of the dream-content that tend to bridge a gap between two parts of the dream. They are less easily retained in the memory than genuine elements of the material of the dream; as a matter of fact the dream is often forgotten because they are the first part of it that is lost in recollection. I have a strong suspicion that the common experience of having dreamt a lot but of having forgotten most of it and of having only retained fragments [p. 7] is based upon the rapid loss of memory in the case of these connecting thoughts. I am inclined to think that these interpolations are sometimes betrayed by the fact that the material connected with them is to be found in the dream-thoughts. But careful examination has caused me to regard this as the less frequent case, as a rule the connecting thoughts lead back nevertheless to material in the dream-thoughts, but to material which could have no claim to acceptance in the dream either on its own account or owing to its being over-determined

Only in extreme cases it seems does the psychical function in dream-formation which we are now considering proceed to make new creations. So long as possible it employs anything appropriate that it can find in the material of the dream-thoughts.

The thing that distinguishes and at the same time reveals this part of the dream-work is its *purpose*. This function behaves in the manner which the poet ironically ascribes to philosophers: it fills up the gaps in the dream-structure with shreds and patches.[1] As a result of its efforts the dream-content is at one moment of absurdity and disconnectedness and approximates to the model of an intelligible experience. But these efforts are not always crowned with success. Dreams occur which, at a superficial view, may seem faultlessly logical and reasonable. They start from a possible situation, carry it on through a chain of consistent modifications and arrive logically and very frequently bring it to a conclusion which raises no surprise. Dreams which are of such a kind have been subjected to a far-reaching revision by this psychical function that is akin to waking thought. They appear to have a meaning, but that meaning is as far removed as possible from their true significance. If we analyse them we can convince ourselves that it is in these dreams that the secondary revision has played about with the material most freely, and has retained the fewest portions of that material to the least extent. They are dreams which might be said to have been already interpreted once before being submitted to waking interpretation.[2] In other dreams such a revision has only partly succeeded: coherence seems to rule for a certain distance, but the dream then becomes senseless or confused while perhaps later on in its course it may for a second time present an appearance of rationality. In yet other dreams the revision has failed altogether: we find ourselves helplessly face to face with a meaningless heap of fragmentary material.

[1] Elsewhere Freud remarks that exactly speaking the secondary revision is not a part of the dream-work (cf. his article on Josef Popper-Lynkeus's *Phantasien eines Realisten*). Freud discusses the matter in a paragraph on 'The Interpretation of Dreams'. This same point is also mentioned towards the end of Freud's [illegible]

[2] An analogous process [illegible] (see [illegible] VII). The whole passage is quoted by Freud near the beginning of the last of his *New Introductory Lectures* [illegible]

[3] See for instance the Freud references on pp. 484 and 485.

I do not wish to deny categorically that this fourth power in dream-construction—what we shall soon recognize as a well-known acquaintance under the name of secondary revision—is the only one of the kind with which we are concerned in other connections. I do not wish to deny that this function has the capacity to create new material for dreams. I assert only, however, that like the others it exerts its influence principally by its preferences and selections from psychical material in the dream-thoughts that has already been formed. Now there is one case in which I do admit to a great extent spared the labour of, as it were, improvising a façade for the dream. The case may arise when a formation of that kind already exists, available for the purpose of the dream-thoughts I am in the habit of translating. The element in the dream-thoughts which I have in mind as a phantasy [is perhaps] best understood if one thinks of the day-dream as some kind of precursor to the dream.[1] The part played in our mental life by these structures has not yet been adequately recognized and evaluated by psychiatry. Hugh Mellett has, as it seems to me, a very promising start in that direction.[2] The importance of day-dreams has escaped the unerring vision of imaginative writers, and they have given us well-known accounts of them. Applause [Daudet, *Le Nabab*] is one of the major characters in [cf. p. ]. The study of the psychology of these day-dreams [phantasies] leads to the unpleasant discovery that these phantasies or day-dreams are the immediate forerunners of hysterical symptoms, or at least a whole number of them. Hysterical symptoms are attributed not to actual memories, but to phantasies erected on the basis of memories.[3] The frequent occurrence of consciousness [the

[1] *Phantasie*. This German word is rendered variously by the translators as meaning 'phantasy', 'imagination', 'fancy' and 'day-dream'. It will be noted that all of these words have been used here.]

[2] [*Footnote with illegible text.*]

[3] [*Illegible text.*]

[4] [*Illegible text.*]

phantasies brings these structures to our knowledge, but just as there are phantasies of this kind which are conscious, so too there are unconscious ones in great numbers, which have to remain unconscious on account of their content and of their origin from repressed material. Closer investigation of the characteristics of these day-time phantasies shows us how right it is that these formations should bear the same name as we give to the products of our thoughts during the night—the name, that is, of dreams. They share a large number of their properties with night-dreams, and their investigation might in fact have served as the shortest and best approach to an understanding of night-dreams.

Like dreams, they are wish-fulfilments; like dreams they are based to a great extent on impressions of infantile experiences; like dreams, they benefit by a certain degree of relaxation of censorship. If we examine their structure, we shall perceive the way in which the wishful purpose that is at work in their production has mixed up the material of which they are built, has rearranged it and has formed it into a new whole. They stand in much the same relation to the childhood memories from which they are derived as do some of the Baroque palaces of Rome to the ancient ruins whose pavements and columns have provided the material for the more recent structures.

The function of secondary revision which we have attributed to the fourth of the factors concerned in shaping the content of dreams shows us its operation once more the activity which is able to find free vent in the creation of day-dreams without being disturbed by any other influences. We might put it simply by saying that this fourth factor of ours seeks to mould the material offered to it into something like a day-dream. If however a day-dream of this kind has already been formed with the nexus of the dream-thoughts, then this fourth factor in the dream-work will prefer to take possession of the ready-made day-dream and seek to introduce it into the content of the dream. There are some dreams which consist merely in the repetition of a day-time phantasy which may perhaps have remained unconscious; such, for instance, as the boy's dream of

[1] (See the long footnote to the section on "The Battle against Incest" near the end of the chapter on *Three Essays on the Theory of Sexuality*.) This footnote was added in the Fourth Edition of that book (1920).

driving in a war-chariot with the heroes of the Trojan War [p. 1 n.]. In my Autodidasker dream [p. 1 n.] the second part at all events was a faithful reproduction of a daytime phantasy innocent in itself, of a conversation with Professor N. In view of the contradictory conditions which a dream has to satisfy when it comes into existence, it happens more frequently that the ready-made phantasy forms only a *portion* of the dream, or that only a portion of the phantasy forces its way into the dream. Thereafter, the phantasy is treated in general like any other portion of the latent material, though it often remains recognizable as an entity in the dream. There are often parts of my dreams which stand out as producing a different impression from the rest. They strike me as being, as it were, more fluent, more connected and at the same time more fleeting than other parts of the same dream. These, I know, are unconscious phantasies which have found their way into the fabric of the dream. But I have never succeeded in penetrating through a phantasy of this kind. Apart from this, these phantasies, like any other component of the dream-thoughts, are compressed, condensed, superimposed on one another, and so on. There are, however, transitional cases, between these in which they constitute the content or at least the façade of the dream-structure, and the extreme opposite in which they are represented in the content of the dream only by *one* of their elements or by a distant allusion. What happens to phantasies present in the dream-thoughts is evidently also determined by any advantages they may have to offer the requirements of the censorship, part of the urge towards condensation.

In selecting examples of dream-interpretation I have so far as possible avoided dreams in which neurotic phantasies play any considerable part, because the introduction of this part of psychic material would have necessitated lengthy discussions of the psychology of neurotics, a subject by itself. Nevertheless I cannot completely escape a consideration of phantasies in this connection since they often make their way complete into dreams and since sometimes even entire groups of them can be seen behind the dream. I will therefore quote a more complex dream which seems to be composed of two distinct and opposing phantasies which contradict each other at a few points and of which one is superficial while the second

is, as it were, an interpretation of the first. (See above p. 490.)

The dream-text is the only one of which I possess a careful notes was told by as follows. The dreamer, a young unmarried man, was sitting in the restaurant at which he usually ate and which was presented realistically in the dream. Several people then appeared in order to fetch him away, and one of them wanted to arrest him. He said to his companions at table: 'I'll pay later, I'll come back.' But they exchanged with derisive smiles: 'We know all about that, that's what they all say.' One of the guests stood out after them. 'Here goes another one.' He was then in a narrow room in which he found a female figure wearing a cloak. One of the people accompanying him said: 'This is Herr Müller.' A police inspector or some such official, was turning over a bundle of cards or papers and as he did so repeated: Müller, Müller, Müller. Finally he asked the dreamer a question which he answered with an 'I was'. He then turned round to look at the female figure and observed that she was now wearing a long beard.

Here there is no difficulty in separating the two components. The superficial one was a *phantasy of arrest* which appears as though it had been constructed by the dream-work. But behind it some material was visible which had been only slightly re-shaped by the dream-work: *a phantasy of marriage*. Those features which were common to both phantasies emerged with special clarity in the same way as in composite photographs. The promise made by the young man was up till then said to have been a lasting one; that he would come back and pay his fellow-diners at their table. He seemed to wish to make reparation for some misdeed whose experience had already begun to weigh upon him.

*Footnote added 1909:* In [illegible] of an Account of a Case of [illegible] I have given a more [illegible] of this dream. [illegible] I showed that the dream-thoughts [illegible] a phantasy [illegible] which [illegible] the dreamer [illegible] to [illegible] himself at the moment [illegible] these two structures was a day-dream phantasy

tion 'there goes another one to get married'—all of these features [illegible] easily with the attempt at interpretation. So [illegible] I was wait which he referred to the dream as [illegible] I [illegible] over the number of persons with [illegible] story repeated to [illegible] same matter corresponded to a less important but [illegible] feature of wedding festivities [illegible] tive reading out of a host of relevant material concentrated [illegible] of them with addresses bearing the same names. The phantasy of marriage [illegible] was covered as [illegible] over the covering phantasy of arrest in the fact of the bridegroom making a personal appearance in the dream. I was able to discover from an enquiry why the dreamer was not undressed. Why it was that at the end of it the bride wore a beard. On the previous day the dreamer had been walking in the street with a friend who was as shy of marrying as he was himself, and he had drawn his friend's attention to a dark-haired beauty who had passed them. 'Yes, his friend had remarked, only women like that don't grow beards like their fathers in a few years' time.' This dream did not, of course, lack elements in which dream-distortion had been carried deeper. It may well be, for instance, that the words 'I can't have referred to what he feared might be his father-in-law's attitude on the subject of a dowry. In fact all kinds of qualms were evidently preventing the dreamer from throwing himself into the phantasy of marriage with any enjoyment. One of these qualms, a fear that marriage might cost him his freedom, was embodied in the transformation into a scene of arrest.

If we return for a moment to the point that the dream-work is glad to make use of a ready-made phantasy instead of putting one together out of the materials of the dream, things will perhaps find ourselves in a position to solve one of the most interesting puzzles connected with dreams. On p. 26 f. I told the well-known anecdote of how Maury, having been struck on his neck by a piece of wood, woke up from a long dream which was like a full-length story set in the days of the French Revolution. Since the dream as reported was a coherent one and was planned entirely with an eye to providing an explanation of the stimulus which woke him and whose occurrence he could not have anticipated, the only possible hypothesis seems to be that the whole elaborate dream must have been composed and must have taken place during

the short period of time between the contact of the board with Maury's cervical vertebrae and his consequent awakening. We should never dare to translate such rapidity of thought into any activity in waking life, and we should therefore be driven to conclude that the dream-work possesses the advantage of a peculiar group of thought processes to a remarkable degree.

Strong objections have been raised to what quickly became a popular conception by some more recent writers. Le Lorrain (1894 and 1895), Egger (1895), and others. On the one hand they throw doubts upon the accuracy of Maury's account of his dream, and on the other hand they attempt to show that the rapidity of the operations of our waking thoughts is no less than in this dream when exaggerations have been discounted. The discussion raised questions of principle which do not seem to me immediately soluble. But I must confess that the arguments brought forward by Egger, for instance, particularly against Maury's guillotine dream leave me unconvinced. I myself would propose the following explanation of this dream. It is highly improbable that Maury's dream represents a phantasy which had been stored up ready made in his memory for many years and which was aroused (or I would rather say recalled to mind) at the moment at which he became aware of the stimulus which woke him. If this were so, we should have escaped the whole difficulty of understanding how such a long story with all its details could have been composed in the extremely short period of time which was at the dreamer's disposal for the story would have been composed already. If the piece of wood had struck the back of Maury's neck while he was awake there would have been an opportunity for some such thought as 'That's just like being guillotined'. But since it was in his sleep that he was struck by the board, the dream-work made use of the impending interval in order rapidly to produce a wish-fulfilment. It was as though it there was to be taken purely figuratively. Here is a good opportunity of studying a wish-phantasy which was formed at such and such a time in the course of reading. It can hardly be disputed, I think, that the dream-story was precisely of a sort likely to be constructed by a young man under the influence of powerfully exciting impressions. What—least of all what Frenchman or student of the history of civilization—could fail to be gripped by narratives of the Reign of Terror, when the names and memories of the aristo-

race the flower of the nation, showed that they could be with a cheerful mind and could retain the quickness of their wit and the elegance of their manners till the very moment of the fatal ceremony? How tempting for a young man to plunge into all this in his imagination—to picture himself taking a gaily farewell kissing her hand and mounting the scaffold unafraid. Or, if ambition were the prime motive of the phantasy, how tempting for him to take the place of one of those terrible figures who, by the power alone of their thoughts and flaming eloquence, ruled the city in which the heart of humanity beat convulsively in those days—who were led by their convictions to send thousands of men to their death and who prepared the way for the transformation of Europe while all the time their own hearts were insecure and destined to fall one day beneath the knife of the guillotine. How tempting to picture himself as one of the Girondists, perhaps, or as the heroic Danton! There is one feature in Maury's reconstruction of the dream, his being led to the place of execution, surrounded by an immense mob, which seems to suggest that his phantasy was in fact of this ambitious type.

Nor is it necessary that this long prepared phantasy should have been gone through during sleep; it would have been sufficient for it to be merely touched on. What I mean is this. If a few bars of music are played and someone comments that it is from Mozart's *Figaro* as happens in *Don Giovanni* a number of recollections are aroused in me all at once none of which can enter my consciousness simply at the first moment. The key phrase serves as a point of entry through which the whole network is simultaneously put in a state of excitement. It may well be the same in the case of unconscious thinking. The rousing stimulus establishes the psychical point of entry which allows access to the whole unconscious phantasy. But the phantasy is not gone through during sleep but only in the recollection of the sleeper after his awakening. After waking he remembers not all its details but the phantasy which was summed up as a whole in his dream. One has no means of assuring oneself in such a case that one already remembering something one has dreamt. This same explanation—that it is a question of ready-made phantasies which are brought into existence as a whole by the rousing stimulus—can be applied to other dreams which are aroused upon a rousing stimulus, such for instance, as Napoleon's later

dream before the explosion of the infernal machine [pp. 30 and 233 f.].

Among the dreams collected by Justine Tobowolska in her dissertation on the apparent passage of time in dreams, the most informative seems to me to be the one reported by Macario and [illegible] as having been dreamt by a dramatic author, Casimir Bonjour. One evening Bonjour wanted to attend the first performance of one of his pieces; but he was so fatigued that as he was sitting behind the scenes he dozed off just at the moment the curtain went up. During his sleep he went through the whole five acts of the play, and observed all the various signs of emotion shown by the audience during the different scenes. At the end of the performance he was delighted to hear his name being shouted with the loudest demonstrations of applause. Suddenly he woke up. He could not believe either his eyes or his ears; for the performance had not gone beyond the first few lines of the first scene. He could not have been asleep for longer than two minutes. It is surely not too rash to suppose in the case of this dream that the dreamer's going through all five acts of the play and observing the attitude of the public to different passages in it need not have arisen from any fresh production of material during his sleep, but may have reproduced a piece of phantasy activity (in the sense I have described) which had already been completed. Tobowolska, like other writers, emphasizes the fact that dreams with an accelerated passage of ideas have the common characteristic of seeming specially coherent, quite unlike other dreams, and that the reconstruction of them is summary far more than detailed. It would indeed be a characteristic which ready-made phantasies of this kind, touched upon by the dream-work, would be bound to possess, though this is a conclusion which the writers in question fail to draw. I do not assert, however, that all arousal dreams admit of this explanation, or that the problem of the accelerated passage of ideas in dreams can be entirely disposed of in this fashion.

At this point it is impossible to avoid considering the relation between this secondary revision of the content of dreams and the remaining factors of the dream-work. Are we to

[1] [This paragraph was added in 1914 with the exception of the last sentence, which appeared in the original edition.]

suppose that what happens is that in the first instance the dream-constructing factors—the tendency towards condensation, the necessity for evading the censorship, and considerations of representability by the psychical means at our disposal—put together a provisional dream-content out of the material provided, and that this content is subsequently revised or cast so as to conform so far as possible to the demands of a second agency.[1] This is scarcely probable. We must ask the question whether from the very first the dream-thoughts do not fall under one of the conditions which the dream must satisfy, and whether this condition, like those laid down by condensation, the censorship imposed by resistance and representability, operates simultaneously in a constructive and selective sense upon the mass of material present in the dream-thoughts. In any case, however, of the four conditions for the formation of dreams that we have come to know, last is the one whose demands appear to have the least degree of influence on dreams.

The following discussion makes it highly probable that the psychical function which carries out what we have described as the secondary revision of the content of dreams is to be identified with the activity of our waking thought. Our waking reconstruction of anything behaves towards any perceptual material with which it needs in fact the same way in which the function we are considering behaves towards the content of dreams. It is the nature of our waking thought to establish order in material of that kind, to set up relations in it and to make it conform to our expectation of an intelligible whole (Cf. pp. 98 f. and 4[illegible]). In fact we go too far in that direction. An attempt is brought to hand can frequently be by relying upon this interference habit of ours. In our efforts at making an intelligible pattern of the sense-impressions that are offered to us, we often fall into the strangest errors or even falsify the truth about the material before us.

The examples of this are too universally known for there to be any need to insist upon them further. In our reading we pass over misprints which destroy the sense and have the impression that what we are reading is correct. [illegible] editor of a popular French periodical is said to have made a bet that he would

[1] [illegible] is explained below on p. 54. [illegible] in his correspondence with Fliess. Freud [illegible], Letter [illegible].

have the words 'in front' or 'the second' inserted by the printer in every sentence of a long article without a single one of his readers noticing the wrong hat-peg. Many years ago I read in a newspaper a comic instance of a false connection. On one occasion during a sitting of the French Chamber a bomb thrown by an anarchist exploded in the Chamber itself and Dupuy introduced the consequent panic with the contagious words *Un nouveau contumax*. The waiters in the gallery were asked to give their impressions as witnesses of the outrage. Among them were two men from the provinces. One of these said that it was true that he had heard a detonation at the close of one of the speeches but had assumed that it was a parliamentary usage to fire a shot each time a speaker sat down. The second one, who had probably already heard several speeches, had come to the same conclusion except that he supposed that a shot was only fired as a tribute to a particularly successful speech.

There is no doubt, then, that it is our normal thinking that is the psychical agency which approaches the content of dreams with a demand that it must be intelligible, which inserts it into a first interpretation and which consequently produces a complete misunderstanding of it (see p. 44). For the purposes of our interpretation it remains an essential rule invariably to leave out of account the ostensible continuity of a dream as being a suspect origin and to follow the same path back to the material of the dream-thoughts, no matter whether the dream itself is clear or confused.

We now perceive incidentally on what it is that the range in the quality of dreams between complete and quite unintelligible which was discussed on p. 51 f. depends. Those parts of a dream on which the secondary revision has been able to produce some effect are clear, while those parts on which its efforts have failed are confused. Since the confused parts of a dream are so often at the same time the less vivid parts, we may conclude that the secondary dream-work is also to be held responsible for a contribution to the plastic intensity of the different dream-elements.

If I look around for something with which to compare the final form assumed by a dream as it appears after normal thought has made its contribution, I can think of nothing better than the enigmatic inscriptions with which *Legende Bi'tare* has for so long entertained its readers. They are intended to make the reader believe that a certain sentence—for the sake of con-

trast, a sentence in dialect and as scurrilous as possible is a transcription. For this purpose the letters contained in the words are torn out of their combination into syllables and arranged in a new order. Here and there a genuine Latin word appears; at other points we seem to see abbreviations of Latin words before us; and at still other points in the inscription we may allow ourselves to be deceived into overlooking the senselessness of isolated letters by parts of the inscription seeming to be defaced or showing a lacuna. If we are to avoid being taken in by the joke, we must disregard everything that makes it seem like an inscription, look firmly at the letters, pay no attention to their ostensible arrangement, and so combine them into words belonging to our own mother tongue.[1]

Secondary revision[2] is the one factor in the dream-work which has been observed by the majority of writers on the subject and of which the significance has been appreciated. Havelock Ellis (1911, 154) has given an amusing account of its functioning. "Sleeping consciousness we may even imagine as saying to itself in effect: 'Here comes our master, Waking Consciousness, who attaches such mighty importance to reason and logic and so forth. Quick! gather things up, put them in order—any order will do—before he enters to take possession.'"[3]

The identity of its method of working with that of waking thought has been stated with particular clarity by Delacroix (1904, 926). "Cette fonction d'interpretation n'est pas particulière au rêve: c'est le même travail de coordination logique que nous faisons sur nos sensations pendant la veille." James Sully

[1] [An instance of the operation of the process of secondary revision in the case of a fairy tale is given on p. 283 and in the case of *Oedipus Rex* on p. 264. Its application to obsessions and phobias is mentioned on p. 244, and to paranoia in Lecture XXIV of Freud's *Introductory Lectures* (1916–17). An example of secondary revision in a theoretical interpretation is quoted in Chapter VI, No. 4 of *The Psychopathology of Everyday Life* (1901b). The analogy between the secondary revision of dreams and the formation of systems of thought is discussed at some length in Chapter xxi, Section 4 of *Totem and Taboo* (1912–13).]

[2] The remainder of this chapter, with the exception of the last paragraph, which was in the original edition, was added in 1914.

[3] ["This interpretative function is not peculiar to dreams. It is the same work of logical co-ordination which we carry out upon our sensations while we are awake."]

[18[illegible] of the same opinion. So, too, is Bohowska [illegible]. "Sur ces successions [illegible] de l'association des idées n'est-il pas probable que le travail de l'imagination qui les relie entre elles par un certain nombre de traits ressemblants [illegible] ces images [illegible] ?"

According to some writers, this process of arranging and interpreting begins during the dream itself and is continued after waking. Thus Lay [illegible]. "Cependant j'ai souvent pensé qu'il pouvait y avoir une certaine élaboration ou plutôt réélaboration du rêve dans le souvenir. La tendance systématisante de l'imagination pourrait fort bien s'exercer après le rêve et ce qu'elle a ébauché pendant le sommeil. De la sorte la rapidité réelle de la pensée serait augmentée en apparence par les perfectionnements dus à l'imagination éveillée." Bernard-Leroy and Bohowska [illegible]. "Dans le rêve, au contraire, l'interprétation et la coordination se font uniquement à l'aide des données du rêve, mais encore à l'aide de celles de la veille. . . ."[1]

Inevitably, therefore, this secondary factor in the formation of dreams has had its importance overestimated, so that it has been credited with the whole achievement of the creation of dreams. This accumulation has been shown above and still more below to be [illegible] and [illegible] are performed at the moment of waking; for these two writers attribute to waking thought activity the construction of dream out of the thoughts that emerge during sleep. Bernard-Leroy and Bohowska [illegible] comment on this view. "On a cru pouvoir placer le rêve au moment du réveil et rattacher la pensée de la veille à la

[1] "The mind endeavours to [illegible] these [illegible] trains of half-formed ideas into a whole, and [illegible] but it carries on the same operations [illegible] the dream. It [illegible] these detached images by an imaginary web, and strives to [illegible] gaps between them."]

[2] "I have myself thought, however, that dreams may to a certain extent be interpreted or rather reshaped in memory [illegible] the remembrance of the dream [illegible] systematising tendency may be employed after waking on what has passed through it. In most [illegible] the features of thought [illegible] are [illegible] due to the improvements due to the waking imagination."]

[3] "In dreams on the contrary [illegible] and combination are carried out by the help not of what the data present in the dream but of the [illegible] of waking life."

[illegible] se rêve avec ses images présentées dans la pensée du sommeil.'

From this discussion of secondary revision I will go on to consider a further factor in the dream-work which has recently been brought to light by some finely perceptive observations carried out by Herbert Silberer. As I have mentioned earlier (p. [illegible]), Silberer has, as it were, caught in the very act the process of transforming thoughts into images, by forcing himself to intellectual activity while he was in a state of fatigue and drowsiness. At such moments the thought with which he was dealing vanished and was replaced by a vision which turned out to be a substitute for what were as a rule abstract thoughts. (Cf. the examples in the passage just referred to.) Now it happened during these experiments that the image which arose, and which might be compared to an element of a dream, sometimes represented something other than the thought that was being dealt with—namely, the fatigue itself, the difficulty and unpleasure involved in the work. It represented, that is to say, the subjective state and mode of functioning of the person making the effort instead of the object of his efforts. Silberer described occurrences of this kind, which were very frequent with him, as a 'functional phenomenon', in contrast to the 'material phenomenon' which would have been expected.

'For instance: One afternoon I was lying on my sofa feeling extremely sleepy; nevertheless I forced myself to think over a philosophical problem. I wanted to compare the views of Kant and Schopenhauer upon time. As a result of my drowsiness I was unable to keep the arguments of both of them before my mind at the same time, which was necessary in order to make the comparison. After several vain attempts, I once more impressed Kant's deductions on my mind with all my strength, so that I might apply them to Schopenhauer's statement of the problem. I then directed my attention to the latter; but when I tried to turn back to Kant, I found that his argument had once more escaped me and I tried vainly to pick it up again. [illegible]

[illegible] thought.[1]]

was stored away somewhere in my head was suddenly represented before my closed eyes as a concrete and plastic symbol as though it were a dream picture *I was asking for information from a disobliging secretary who was bent over his writing-table and refused to put himself out at my insistent demand He half turned himself and gave me a disagreeable and uncomplying look* Silberer, 1909, 513 f [Freud's italics]

Here are some other instances which relate to the oscillation between sleeping and waking

Example No 2 Conversations In the morning at waking While I was at a certain depth of sleep a twilight state and reflecting over a previous dream and in a sort of way continuing to dream it, I felt myself approaching nearer to waking consciousness but wanted to remain in the twilight state.

Scene *I was stepping across a brook with one foot but drew it back again at once with the intention of remaining on this side* Silberer 1912, 625.)

'Example No 6 Conversations as in example No 4 in which he had wanted to remain asleep a little longer, though without oversleeping I wanted to give way to sleep for a little longer

Scene *I was saying good-bye to someone and was arranging with him or her to meet him or her again soon.* Ibid , 627)

The 'functional phenomenon,' the representation of a state instead of an object was observed by Silberer principally in the two conditions of falling asleep and waking up. It is obvious that dream-interpretation is only concerned with the latter case Silberer has given examples which show convincingly that in many dreams the last pieces of the manifest content, which are immediately followed by waking represent nothing more nor less than an intention to wake or the process of waking The representation may be in terms of such images as crossing a threshold threshold symbolism , passing one room after entering another departure, home-coming parting with companions going into water, etc I cannot however, refrain from remarking that I have come across dream-elements which can be treated as threshold symbolism whether in my own dreams or in those of subjects which I have analysed far less frequently than Silberer's explanations would have led one to expect.

It is by no means inconceivable or improbable that this thresh-

cal symbolism might throw light upon some elements in the make-up of the texture of dreams. In a case, for instance, where there is a question of obscurations in the depth of sleep and of an endeavour to break off the dream, I have found instances of that, however, have not been produced. What seem to me more trustworthy are cases of over-determination in which a part of a dream-content has derived its pictorial content from the nexus of dream-thoughts is employed to represent in addition some state of mental activity.

This very interesting function of phenomena of Scherner's has, through no fault of its discoverer's, led to many abuses; for it has been regarded as affording support to the old inclination to give abstract and symbolic interpretations to dreams. The preference for the functional category is carried so far by some people that they speak of the functional phenomenon wherever intellectual activities or emotional processes occur in the dream-thoughts, although such material has neither more nor less right than any other kind to find its way into a dream as residues of the previous day (cf. pp. 214 n. 4 and 422 n.).

We are ready to recognize the fact that Scherner's phenomena constitute a second contribution on the part of waking thought to the construction of dreams; though it is less regularly present and less significant than the first one, which has already been introduced under the name of secondary revision. It has been shown that a part of the attention which operates during the day continues to be directed towards dreams during the state of sleep; that it keeps a check on them and criticizes them and reserves the power to interrupt them. It has seemed plausible to recognize in the mental agency which thus remains awake the certain heritage which we have had a tribute to—a power of exercising influence upon the form taken by dreams. What Scherner's observations have added to this is the fact that in certain circumstances a species of sensitiveness also plays a part in this and makes a contribution to the content of the dream. The practical result, moreover, is the same. For observing agency

See however a well-known remark by Freud on the word *Traum* (dream) in his *Delusion and Dream* (1907a), Standard Ed., 9, 7. [Added 1914.]

† I should almost always use the German word *Traum* or *Traumleben* but here and a few times elsewhere I have used the term 'dream-life' to convey other instances of this very rare occurrence. [Added 1914.] See also Freud's paper on 'Narcissism' (1914c), Standard Ed., 14, 75, and Lecture XXIX of the *New Introductory Lectures* (1933a), Standard Ed., 22, 73.

be particularly prominent in [illegible] to endopsychic perception to deserve consideration [illegible] and of the censor of dreams can be more appropriately treated elsewhere.[1]

I will now try to sum up the [illegible] on the dream-work. We were led by the question whether the psychic emphasis has shifted from the [illegible] preserving dreams or even a long-known restricted fragment of them. Our investigations led us to recognize the form in which the question was framed as being inadequate to the circumstances. If however we had to reply to the question on the basis of the terms in which it was stated, we should be obliged to answer in the affirmative, to both the alternatives, though they appear to be [illegible] mutually exclusive. We separated from what lies behind the dream-thoughts in mental activity the essential part of a dream, the production of the dream-thoughts, and the transformation of these into the content of the dream. The dream-thoughts are entirely rational and are entirely worthy of recognition; the psychical elements with which we are operating in them have been proved among the processes that have not become conscious; processes which, after some modification, may become conscious themselves, may arise. However many interesting and puzzling questions the dream-thoughts may give rise to, no special problems of dreaming and dream-distortion [illegible] among the problems of the neuroses. On the other

[illegible]

hand, the secondary function of mental activity during dream-construction, the transformation of the unconscious thoughts into the content of the dream, is peculiar to dream-life and characteristic of it. This dream-work proper diverges further from our picture of waking thought than has been supposed even by the most determined depreciator of psychical functioning during the formation of dreams. The dream-work is not merely more careless, more irrational, more forgetful and more stupid than waking thought; it is completely different from it, and its achievements are not fairly comparable with it. It does not think, calculate or judge in any way at all, but restricts itself to giving things a new form. It is exhaustively described by an enumeration of the conditions which it has to satisfy in producing its result. That product, the dream, has above all to evade the censorship, and with that end in view the dream-work makes use of a *displacement of psychical intensities* to the point of a transvaluation of all psychical values. The thoughts have to be reproduced exclusively or predominantly in the material of sensory memories, and from necessity it imposes upon the dream-work the *regard for representability* which it meets by carrying out such displacements of material as may be necessary. Only the psychical material which is available in the dream-thoughts is utilized, and the purpose is served by the dream-work by which it is carried out with the consideration that the dream-thoughts have to appear in the least possible degree as what they are. Attention is paid to the connections between the thoughts of the dream only in the form in which they are represented in the finished dream. Any affects attached to the dream-thoughts undergo less modification than their ideational content. Such affects are as a rule suppressed; when they are retained they are detached from the ideas that properly belong to them, and exist as independent character being brought together. Only a single portion of the dream-work activity, the working over of the material by party

[illegible] I say, in more detail, the treatment which the [illegible] thoughts experience during the formation of dreams. See below, [illegible]. The fact that dreams [illegible] with a straight [illegible] the predominance with which the dream-content is [illegible] more strange than that [illegible] waking thought [illegible] can now be answered on the previous [illegible] and [illegible] we already know

aroused waking thought, tallies to some extent with the view which other writers have sought to apply to the entire activity of dream-construction.[1]

[1] [At this point there followed in the fourth, fifth, sixth and seventh editions (from 1914 to 1922) two self-contained essays by Otto Rank, bearing the titles 'Dreams and Creative Writing' and 'Dreams and Myths'. These were omitted from the *Gesammelte Schriften*, 1924, with a comment by Freud (3, 150) that they were naturally not included in a collected edition of my works'. They were, however, not re-inserted in the subsequent (eighth) edition of 1930. See the Editor's Introduction, p. xxi.]

## CHAPTER VII

# THE PSYCHOLOGY OF THE DREAM-PROCESSES[1]

Among the dreams which have been reported to me by other people, there is one which has special claims upon our attention at this point. It was told to me by a woman patient who had herself heard it in a lecture on dreams: its actual source is still unknown to me. Its content made an impression on the lady, however, and she proceeded to 're-dream' it, that is to repeat some of its elements in a dream of her own, so that, by taking it over in this way, she might express her agreement with it on one particular point.

The preliminaries to this model dream were as follows. A father had been watching beside his child's sick-bed for days and nights on end. After the child had died, he went into the next room to lie down, but left the door open so that he could see from his bedroom into the room in which his child's body was laid out, with tall candles standing round it. An old man had been engaged to keep watch over it and sat beside the body murmuring prayers. After a few hours' sleep the father had a dream that his *child was standing beside his bed, caught him by the arm and reproached him with: "Father, don't you see I am burning?"* He woke up, noticed a bright glare of light from the next room, hurried into it and found that the old watchman had dropped off to sleep and that the wrappings and one of the arms of his beloved child's dead body had been burned by a lighted candle that had fallen on them.

The explanation of this moving dream is simple enough and so my patient told me was correctly given by the lecturer. The glare of light shone through the open door into the sleeping man's eyes and led him to the conclusion which he would have arrived at if he had been awake, namely that a candle had fallen over and set something alight in the neighbourhood of the body.

[1] [Some light has been thrown on the difficulties presented in the later sections of this chapter by Freud's early correspondence with Wilhelm Fliess. Freud 1950*a*. Cf. the Editor's Introduction, pp. xv ff.]

It is even possible that he had felt some concern when he went to sleep as to whether the old man might not be incompetent to carry out his task.

Nor have I any changes to suggest in this interpretation except to add that the content of the dream must have been overdetermined and that the words spoken by the child must have been made up of words which he had actually spoken in his sister's illness and which were connected with important events in the father's mind. For instance, *I am burning* may have been spoken during the fever of the child's last illness, and "*Father, don't you see*" may have been derived from some other highly emotional situation of which we are in ignorance.

But, having recognized that the dream was a process with a meaning and that it can be inserted into the chain of the dreamer's psychical experiences, we may still wonder why it was that a dream occurred at all in such circumstances when the most rapid possible awakening was called for. And there we shall observe that this dream, too, contained the fulfilment of a wish. The dead child behaved in the dream like a living one: he himself warned his father, came to his bed and caught him by the arm, just as he had probably done on the occasion from the memory of which the first part of the child's words in the dream were derived. For the sake of the fulfilment of this wish the father prolonged his sleep by a moment. The dream was preferred to a waking reflection because it was able to show the child as once more alive. If the latter had woken up first and then made the inference that led him to go into the next room, he would, as it were, have shortened his child's life by that moment of time.

There can be no doubt what the peculiar feature is which attracts our interest to this brief dream. Hitherto we have been principally concerned with the secret meaning of dreams and the method of discovering it and with the means employed by the dream-work for concealing it. The problems of dream-interpretation have therefore occupied the centre of the picture. And now we come upon a dream which raises no problem of interpretation and the meaning of which is obvious, but which, as we see, nevertheless retains the essential characteristics that differentiate dreams so strikingly from waking life and consequently calls for explanation. It is only after we have disposed of everything that has to do with the work of interpretation that

we can begin to realize the incompleteness of our psychological dreams.

But before starting off along this new path, it will be well to pause and look around to see whether in the course of our journey up to this point we have overlooked anything of importance. For it must be clearly understood that the easy and agreeable portion of our journey lies behind us. In the hereafter I am greatly mistaken if all the paths along which we have travelled have led us towards the light, towards elucidation and fuller understanding. But as soon as we endeavour to penetrate more deeply into the mental processes involved in dreaming every path will end in darkness. There is no possibility of explaining dreams as a psychical process, since to explain a thing means to trace it back to something already known, and there is at the present time no established psychological knowledge under which we could subsume what the psychological examination of dreams presents to us to enter as a basis for their explanation. On the contrary, we shall be obliged to set up a number of fresh hypotheses which touch tentatively upon the structure of the apparatus of the mind and upon the conjoint and interoperating of its parts. We must be careful, however, not to pursue these hypotheses too far beyond their first logical links, or their value will be lost in uncertainties. Even if we make no false inferences and take as the original possibilities those which are most obvious, the probable untrustworthiness of our premises threatens to bring our edifice to a complete miscarriage. No one has insight upon the construction and working mechanism of the mental instrument that can be arrived at or at least be proved from even the most painstaking investigation of dreams or of any other mental function. Even in psychoanalysis it will be necessary to correlate all the established explanations derived from a comparative study of a whole series of such problems. Thus the psychological hypotheses to which we are led by an analysis of the processes of dreaming must be left as it were in suspense, until they can be related to the findings of other enquiries which seek to approach the kernel of the same problem from another angle.

## (A)

## THE FORGETTING OF DREAMS

I suggest, therefore, that we should first turn to a topic that raises a difficulty which we have not hitherto considered but which is nevertheless capable of cutting the ground from under all our efforts at interpreting dreams. It has been objected on more than one occasion that we have in fact no knowledge of the dreams that we set out to interpret, or speaking more correctly, that we have no guarantee that we know them as they actually occurred. (See p. 45 ff.)

In the first place, what we remember of a dream and what we exercise our interpretative arts upon has been mutilated by the untrustworthiness of our memory, which seems quite especially incapable of retaining a dream and may well have lost precisely the most important parts of its content. It quite frequently happens that when we seek to turn our attention to one of our dreams we find ourselves regretting the fact that, though we dreamt far more, we can remember nothing but a single fragment which is itself recollected with peculiar uncertainty.

Secondly, there is every reason to suspect that our memory of dreams is not only fragmentary but positively inaccurate and falsified. On the one hand it may be doubted whether what we dreamt was really as disconnected and hazy as our recollection of it, and on the other hand it may also be doubted whether a dream was really as connected as it is in the account we give of it, whether in attempting to reproduce it we do not fill in what was never there, or what has been forgotten, with new and arbitrarily selected material, whether we do not add embellishments and trimmings and round it off so that there is no possibility of deciding what its original content may have been. Indeed one author, Spitta (1882, 144), goes to the point of suggesting that in so far as a dream shows any kind of order or coherence, these qualities are only introduced into it when we try to recall it to mind. [Cf. p. 47.] Thus there seems to be a

[1] Added in text in 1914 and transferred to footnote in 1930. So too Foucault (1906, 41 f.) and Tannery (1898).

danger that the very thing whose value we have undertaken to assess may slip completely through our fingers.

Hitherto in interpreting dreams we have disregarded such warnings. On the contrary, we have accepted it as being just as important to interpret the smallest, least conspicuous and most uncertain constituents of the content of dreams as those that are most clearly and certainly preserved. The dream of Irma's injection contained the phrase 'I *at once* called in Dr M.' [p. 111], and we assumed that even this detail would not have found its way into the dream unless it had had some particular origin. It was thus that we came upon the story of the unfortunate patient to whose bedside I had 'at once' called in my senior colleague. In the apparently absurd dream which treated the difference between 51 and 56 as a negligible quantity, the number 51 was mentioned several times [See p. 435.] Instead of regarding this as a matter of course or as something indifferent, we inferred from it that there was a *second* line of thought in the latent content of the dream leading to the number 51, and along this track we arrived at my fears of 51 years being the limit of my life, in glaring contrast to the dream's dominant train of thought which was lavish in its boasts of a long life. In the 'Non vixit' dream [p. 421 ff.] there was an inconspicuous interpolation which I overlooked at first: 'As I *failed to understand him*, I asked me', etc. When the interpretation was held up I went back to these words and it was they that led me on to the childhood phantasy which turned out to be an intermediate nodal point in the dream-thoughts [See p. 463 f.]. This was arrived at by way of the lines

> Selten habt ihr mich *verstanden*,
> Selten auch verstand ich Euch,
> Nur wenn wir im *Kot* uns fanden,
> So verstanden wir uns gleich.[1]

Examples could be found in every analysis to show that precisely the most trivial elements of a dream are indispensable to its interpretation and that the work in hand is held up if attention is not paid to these elements until too late. We have

[1] [Literally: 'Rarely have you *understood* me, and rarely too have I understood you. Not until we both found ourselves in the *mud* did we promptly so understand each other.' Heine, *Buch der Lieder*, 'Die Heimkehr', LXXVIII.]

attached no less importance in interpreting dreams to every shade of the form of words in which they were laid before us. And even when it happened that the text of the dream as we had it was meaningless or inadequate—as though the effort to give a correct account of it had been unsuccessful—we have taken this defect into account as well. In short, we have treated as Holy Writ what previous writers have regarded as an arbitrary improvisation, hurriedly patched together in the embarrassment of the moment. This contradiction stands in need of an explanation.

The explanation is in our favour, though without putting the other writers in the wrong. In the light of our new-won understanding of the origin of dreams the contradiction disappears completely. It is true that we distort dreams in attempting to reproduce them, here we find at work once more the process which we have described as the secondary—and often ill-conceived, revision of the dream by the agency which carries out normal thinking [p. 488 ff.]. But this distortion is itself no more than a part of the revision to which the dream-thoughts are regularly subjected as a result of the dream-censorship. The other writers have at this point noticed or suspected the part of dream-distortion which operates manifestly, *we* are less interested, since we know that a much more far-reaching process of distortion, though a less obvious one, has already developed the dream out of the hidden dream-thoughts. The only mistake made by previous writers has been in supposing that the modification of the dream in the course of being remembered and put into words is an *arbitrary* one and cannot be further resolved and that it is therefore calculated to give us a misleading picture of the dream.* They have underestimated the extent to which psychical events are determined. There is nothing arbitrary about them. It can be shown quite generally that if an element is left undetermined by one train of thought, its determination is immediately effected by a second one. For instance, I may try to think of a number arbitrarily. But this is impossible: the number that occurs to me will be unambiguously and necessarily determined by thoughts of mine, though they may be

* [A misunderstanding in a contrary direction of the importance of the text of dreams is discussed towards the end of Freud's paper on the technical uses of dream-interpretation in therapeutic analysis (1911).]

remote from my immediate intention. The modifications to which dreams are subjected under the editorship of waking life are just as little arbitrary. They are associatively linked to the material which they replace, and serve to show us the way to that material, which may in its turn be a substitute for something else.

In analysing the dreams of my patients I sometimes put this assertion to the following test, which has never failed me. If the first account given me by a patient of a dream is not hard to follow I ask him to repeat it. In doing so he rarely uses the same words. But the parts of the dream which he describes in different terms are by that fact revealed to me as the weak spot in the dream's disguise. They serve my purpose just as Hagen's was served by the embroidered mark on Siegfried's cloak.[1] That is the point at which the interpretation of the dream can be started. My request to the patient to repeat his account of the dream has warned him that I was proposing to take special pains in solving it, under pressure of the resistance, therefore, he hastily covers the weak spots in the dream's disguise by replacing any expressions that threaten to betray its meaning by other less revealing ones. In this way he draws my attention to the expression which he has dropped out. The trouble taken by the dreamer in preventing the distortion of the dream gives me a basis for estimating the care with which its cloak has been woven.

Previous writers have had less justification in devoting so much space to the *doubt* with which our judgement receives accounts of dreams. For this doubt has no intentional warrant. There is in general no guarantee of the correctness of our memory, and yet we yield to the compulsion to attach belief to its data far more often than is objectively justified. Doubt

[1] [*Footnote added* 1930. See my *Psychopathology of Everyday Life* [1901*b*], Chapter XII A, Nos. 2 and 3. No. 2 relates to a letter written by Freud to Fliess in August, 1898 (Freud, 1950*a*, Letter 112) which he was correcting the proofs of the present volume, in which he prophesied that the book would contain 2 or 3 misprints. [See below, p. 522 n.]

[2] There was only one spot on Siegfried's body where he could be wounded by a thrust. Hagen persuaded Kriemhild, who alone knew where the spot was, to embroider a small cross on Siegfried's cloak at the vital point. It was there that Hagen later stabbed him. *Nibelungenlied*, XV and XVI.]

whether a dream or certain of its details have been correctly reported is once more a derivative of the dream-censorship of resistance to the penetration of the dream-thoughts into consciousness.[1] This resistance has not been exhausted even by the displacements and substitutions it has brought about: it persists in the form of doubt attaching to the material which has been allowed through. We are especially inclined to misunderstand this doubt since it is careful never to attack the more intense elements of a dream but only the weak and indifferent ones. As we already know, however, a complete reversal of all psychical values takes place between the dream-thoughts and the dream [p. 550]. Distortion is only made possible by a withdrawal of psychical value from habitually expressed ideas by that means and in occasionally content to require nothing more. If, then, an indistinct element of a dream's content is in addition attacked by doubt, we have a sure indication that we are dealing with a comparatively direct derivative of one of the proscribed dream-thoughts. The state of things is what it was after some sweeping revolution in one of the republics of antiquity or the Renaissance. The noble and powerful families which had previously dominated the scene were sent into exile and all the high offices were filled by newcomers. Only the most impoverished and powerless members of the vanquished families, or their remote dependants, were allowed to remain in the city, and even so they did not enjoy full civic rights and were viewed with distrust. The distrust in this analogy corresponds to the doubt in the case we are considering. That is why in analysing a dream I insist that the whole scale of estimates of certainty shall be abandoned and that the faintest possibility that something of this or that sort may have occurred in the dream shall be treated as complete certainty. In tracing any element of a dream it will be found that unless this attitude is firmly adopted the analysis will come to a standstill. If any doubt is thrown upon the value of the element in question, the psychical result in the patient is that none of the involuntary ideas underlying that element comes into his head. This result is not a self-evident one. It would not make nonsense if we were to say: "I don't know for certain whether such-and-such a thing came into the dream, but here is what occurs to me in connection with it." But in fact

[1] [For the same mechanism of doubt in cases of hysteria see a passage near the beginning of Part I of the case history of Dora (1905e).]

no one ever does say this, and it is precisely the fact that doubt produces it as an interruption of an analysis that reveals it as a derivative and tool of psychical resistance. Psychoanalysis is just as firm on this point. One of its rules is that *whatever interrupts the progress of analytic work is a resistance*.[1]

The *forgetting* of dreams, too, remains inexplicable unless the power of the psychical censorship is taken into account. In a number of cases the feeling of having dreamt a great deal during the night and of only having retained a little of it may in fact have some other meaning, such as that the dream-work has been perceptibly proceeding all through the night but has only left a short dream behind (cf. pp. 251, 484, and 511). It is no doubt true that we forget dreams more and more as time passes after waking, we often forget them in spite of the most painstaking efforts to recall them. But I am of opinion that the extent of this forgetting is as a rule over-estimated, and there is a similar over-estimation of the extent to which the gaps in a dream limit our knowledge of it. It is often possible by means of analysis to restore all that has been lost by the forgetting of the dream's content. In contrast, in quite a number of cases one can reconstruct from a single remaining fragment not, it is true, the dream—which is in any case a matter of no importance—but all the dream-thoughts. This demands a certain amount of attention and self-discipline in carrying out the analysis, that is all—but it shows that there was no lack of a hostile [i.e. resistant] purpose at work in the forgetting of the dream.[2]

[1] [*Footnote added* 1925.] The proposition laid down in these peremptory terms—whatever interrupts the progress of analytic work is a resistance—is easily open to misunderstanding. It is of course only to be taken as a technical rule, as a warning to analysts. It cannot be disputed that in the course of an analysis various events may occur of the reliability for which cannot be laid upon the patient's intentions. His father may die without his having in the slightest degree wished for it, or a war may break out which brings the analysis to an end. But behind its obvious exaggeration the proposition is asserting something both true and new. Even if the interrupting event is a real one and independent of the patient, whether depends on him how great an interruption it causes and resistance shown by it unmistakably in the reactions with which he answers the occurrence of this kind or the exaggerated use which he makes of it.

[2] [*Footnote added* 1925.] I may quote the following dream from my *Introductory Lectures*, Freud, 1916–17, Lecture XVII) as an example of the meaning of doubt and uncertainty in a dream and of its content being

Convincing evidence of the fact that the forgetting of dreams is tendentious and serves the purpose of resistance is afforded when it is possible in analyses to observe a preliminary stage of forgetting.[1] It not infrequently happens that, in the middle of the work of interpretation, an omitted portion of the dream comes to light and is described as having been forgotten till that moment. Now a part of a dream that has been rescued from oblivion in this way is invariably the most important part; it always lies on the shortest road to the dream's solution and has for that reason

at the same time [illegible] a single element [illegible] in spite of this the dream [illegible]

A sceptical woman patient had a longish dream in the course of which some people told her about my book on jokes and praised it highly. Something was then said about a 'channel', *perhaps it was another book that mentioned a channel, or something else about a channel . . . she didn't know . . . it was all so indistinct.*

No doubt you will be inclined to expect that the element 'channel' would be inaccessible to interpretation, since it was itself so indistinct. You are right in suspecting a difficulty; but the difficulty did not arise from the indistinctness: both the difficulty and the indistinctness arose from another cause. Nothing occurred to the dreamer in connection with 'channel', and I could of course throw no light on it. A little while later—it was the next day, in fact—she told me that something had occurred to her that might have something to do with it. It was a joke she had heard. On the steamer between Dover and Calais a well-known author fell into conversation with an Englishman. The latter had occasion to quote the phrase: '*Du sublime au ridicule il n'y a qu'un pas.*' 'Yes,' replied the author, '*le Pas de Calais*'—meaning that he thought France sublime and England ridiculous. But the *Pas de Calais* is a channel—the English Channel. You will ask whether I think this had anything to do with the dream. Certainly I think so; it provides the solution of the puzzling element of the dream. Can you doubt that this joke was already present, before the dream occurred, as the unconscious thought behind the element 'channel'? Can you suppose that it was introduced as a subsequent invention? The association betrayed the scepticism which lay concealed behind her ostentatious admiration; and her resistance against revealing this was no doubt the common cause both of her delay in producing the association and of the indistinctness of the dream-element concerned. Consider the relation of the dream-element to its unconscious background: it was, as it were, a fragment of that background, an allusion to it, but it was made quite incomprehensible by being isolated.'

[1] [On the purposes of forgetting in general see my short paper on the psychical mechanism of forgetting (Freud, 1898b), later included as the first chapter of my *Psychopathology of Everyday Life* (Freud, 1901b).]

been exposed to resistance more than any other part. Among the specimen dream-scatterers, though this was one. Here is one in which a part of its content was added like this as an afterthought.[1] It is the typical dream in which I revenged myself on two disagreeable fellow-travellers and which I should have accounted most uninterpretable on account of its grossly offensive [See p. 4 n. 1.] [The omitted portion ran as follows: *I was in England*, *referring to one of my former visits.*' *It was from . . . but noticing the mistake, I corrected myself: It is by . . .*', *the man commented to his sister . . . he said that right.*'][2]

Such corrections in dreams which seem so marvellous to some writers need not occupy our attention. I will instead take the reproduction which served as the model for my verbal error in this dream. When I was nineteen years old I visited England for the first time and spent a whole day on the shore of the Irish Sea. I naturally revelled in the opportunity of collecting the marine animals left behind by the tide and I was occupied with a starfish—the words '*Hautstern*' and '*Seestern*' [sea-stars] occurred at the beginning of the dream—when a charming little girl came up to me and said: 'Is it a starfish? Is it alive?' 'Yes,' I replied, 'he is alive', and at once, embarrassed at my mistake, repeated the sentence correctly. The dream reproduced the verbal error which I then made by another into which a German is equally unable to fall: '*Das Hautsternen Seestern* should be translated not with a 'from' but with a 'by'. After all that we have heard of the purposes of the dream-work and of its reckless choice of methods for attaining them, we shall not be surprised to hear that it effected this replacement because of the magnificent piece of condensation that was made possible by the identity of sound of the English 'from' and the German adjective *fromm* [pious]. But how did my barefaced memory of the seashore come to be in the dream? It served as the most innocent possible example of my using a word and changing gender

[1] [Another instance will be found on p. 155 n. Yet another occurs in the analysis of Dora's second dream. Freud, *Dora*, Section III.]

[2] *Footnote added in* 1914. Corrections such as this of the vagaries of foreign languages are not infrequent in dreams but are more often attributed to other people. Maury (1861, 145) once dreamt, at a time when he was learning English, that in translating some line that he had written the day before he used the word 'I raised' for 'I rose yesterday'. Whereupon the other answered correctly: 'You should have said "I raised myself yesterday".'

[3] See p. 4

or sex in the wrong place of my bringing in sex the word *he* where it did not belong. This, incidentally, was one of the keys to the solution of the dream. No one who has heard further-more, the origin attributed to the title of Clerk Maxwell's 'Matter and Motion' [mentioned in the dream, p. 4 *n.*] will have any difficulty in filling in the gaps. Moutier's 'Le Manie Imaginaire.' La *matière* est-elle laudable?—A motion of the bowels.

Moreover I am in a position to offer an ocular demonstration of the fact that the forgetting of dreams is to a great extent a product of resistance. One of my patients will tell me he has had a dream but has forgotten every trace of it; it is therefore just as though it had never happened. We proceed with our work; I come up against a resistance; I therefore explain something to the patient and help him by encouragement and pressure to come to terms with some disagreeable thought. Hardly have I succeeded in this than he exclaims: 'Now I remember what it was I dreamt.' The same resistance which interfered with our work that day also made him forget the dream. By overcoming this resistance I have recalled the dream to his memory.

In just the same way, when a patient reaches some particular point in his work, he may be able to remember a dream which he had dreamt three or four or even more days before and which had hitherto remained forgotten.[1]

Psycho-analytic experience[2] has provided us with yet another proof that the forgetting of dreams depends far more upon resistance than upon the fact, stressed by the authorities, that the waking and sleeping states are alien to each other [p. 4]. It not infrequently happens to me, as well as to other analysts and to patients under treatment, that, having been woken up, as one might say, by a dream, I immediately afterwards, and in full possession of my intellectual powers, set about interpreting it. In such cases I have often refused to rest till I have arrived at a complete understanding of the dream, yet it has

[1] ['Is the matter available?' Old medical terminology for 'Is the excretion healthy?' The next phrase is in English in the original.]

[2] *Footnote added* [1914]: Ernest Jones has recently described an analogous case which differs only in that a dream is being analysed by a patient may recollect a second one which was dreamt during the same night but whose very existence had not been suspected.

[3] This paragraph and the next were written in 1911.]

sometimes been my experience that after finally waking up in the morning I have entirely forgotten both my interpretative activity and the content of the dream, though knowing that I have had a dream and interpreted it.* It happens far more often that the dream draws the findings of my interpretative activity back with it into oblivion than that my intellectual activity succeeds in preserving the dream in my memory. Yet there is no such psychical gulf between my interpretative activity and my waking thoughts as the authorities suppose to account for the forgetting of dreams.

Morton Prince (1917[b], 41) has objected to my explanation of the forgetting of dreams on the ground that that forgetting is only a special case of the amnesia attaching to dissociated mental states, that it is impossible to extend my explanation of this special amnesia to other types and that my explanation is consequently devoid of value even for its immediate purpose. His readers are thus reminded that in the course of all his descriptions of these dissociated states he has never attempted to discover a dynamic explanation of such phenomena. If he had, he would inevitably have found that repression or, more precisely, the resistance created by it is the cause both of the dissociations and of the amnesia attaching to their psychical content.

An observation which I have been able to make in the course of preparing this manuscript has shown me that dreams are no more forgotten than other mental acts and can be compared, by no means to their disadvantage, with other mental functions in respect of their retention in the memory. I had kept records of a large number of my own dreams which for one reason or another I had not been able to interpret completely at the time or had left entirely uninterpreted. And now, between one and two years later, I have attempted to interpret some of them for the purpose of obtaining more material in illustration of my views. These attempts have been successful in every instance, indeed the interpretation may be said to have proceeded more easily after this long interval than it did at the time when the dream was a recent experience. A possible explanation of this is that in the meantime I have overcome some of the internal resistances which previously obstructed me. When making these

* [Cf. Postscript to the 'Analysis of a Phobia in a Five-Year-Old Boy' (Freud, 1922*c*).]

subsequent interpretations I have compared the dream-thoughts that I recollected at the time of the dream with the present, usually far more copious, yield, and I have always found that the old ones are included among the new. My astonishment at this was quickly halted by the reflection that I had long been in the habit of getting my patients, who sometimes tell me dreams dating from earlier years, to interpret them by the same procedure and with the same success as though they had dreamt them the night before. When I come to discuss anxiety-dreams I shall give two examples of postponed interpretations like these [See p. 583 ff.] I was led into making my first experiment of this kind by the justifiable expectation that in this as in other respects dreams would behave like neurotic symptoms. When I treat a psychoneurotic—a hysteric, let us say—by psycho-analysis, I am obliged to arrive at an explanation for the earliest and long since vanished symptoms of his illness no less than for the contemporary ones which brought him to me for treatment; and I actually find the earlier problem easier to solve than the immediate one. As long ago as in 1895 I was able to give an explanation in *Studies on Hysteria* (Breuer and Freud, 1895) Frau Cäcilie M——n (Case History V) of the first hysterical attack which a woman of over forty had had in her fifteenth year.[1]

And here I will mention a number of further, somewhat disconnected, points on the subject of interpreting dreams, which may perhaps help to give readers their bearings should they feel inclined to check my statements by subsequent work upon their own dreams.

No one should expect that an interpretation of his dreams will fall into his lap like manna from the skies. Practice is needed even for perceiving endoptic phenomena or other sensa-

[1] [Added in the text in 1919 and transferred to a footnote in 1930.] Dreams which occur in the earliest years of childhood and are retained in the memory for dozens of years, often with complete sensory vividness, are almost always of great importance in enabling us to understand the history of the subject's mental development and of his neurosis. Analysis of such dreams protects the physician from errors and uncertainties which may lead, among other things, to theoretical confusion. [The example of the 'Wolf Man's' dream was no doubt especially in Freud's mind (see p. 80).]

[illegible] from which our attention is turned away when the day and this is [illegible] there is no [illegible] to bring against such perceptions. It is decidedly recommended that we get rid of [illegible] voluntary ideas. Anyone who seeks to [illegible] himself with the expectations raised in the present volume and [illegible] in accordance with the rules and hypotheses, endeavour during the work to [illegible] in many of the sanctuary *part four*, and any [illegible] or intellectual [illegible]. He may bear in mind Claude Bernard's advice to experimenters in a physiological laboratory: 'travailler comme une bête' — one must work, that is, with as much persistence as an animal and with as much disregard [illegible] the result. If this advice is followed the task will no longer be a hard one.

The interpretation of a dream can always be accomplished in a [illegible] way. When we have followed a certain [illegible] path, [illegible] it frequently happens that we feel our capacity exhausted, the [illegible] is to be sent from the dream [illegible]. The wisest [illegible] then is to break off and resume our work another day. Another part of the dream's content may then attract our attention and give us access to another stratum of dream-thoughts. This procedure might be described as 'transitional' dream-interpretation.

It is only with the greatest difficulty that the dreamer in the business of interpreting dreams can be persuaded that his task is not at an end when he has a complete interpretation in front of him. [illegible] which makes sense, is coherent and [illegible] every element of the dream's content. For the same dream [illegible] perhaps [illegible] another interpretation as well, an [illegible] which has escaped him. It is, indeed, not easy to [illegible] the abundance of the unconscious [illegible] at one's disposal through such expressions which are [illegible] in our minds. Nor is the [illegible] shown by the dream-work in [illegible] from its expressions [illegible] several [illegible]. The latter [illegible] the first story will [illegible]. My readers will [illegible] be inclined to [illegible] an unnecessary amount of ingenuity [illegible]. But I must [illegible] that experience would [illegible] better. [See p. [illegible] n.]

On the other hand,[1] I cannot [illegible], first stated

[illegible]

[1] [illegible] paragraph was [illegible]

by Silberer (e.g. 1914, Part II, Section 1) that all dreams or many dreams or certain classes of dreams require two different interpretations which are even stated to bear a fixed relation to each other. One of these interpretations which Silberer calls the psycho-analytic one is said to give the dream its more or less sexual meaning or other, usually of an instinctual kind. The other and more important interpretation, to which he gives the name of anagogic, is said to reveal the more serious thoughts or even of profound import, which the dream-work has taken as its material. Silberer has not given evidence in support of this opinion by reporting a series of dreams analysed in the two directions. And I must assert that the alleged fact is to a large extent non existent. In spite of what he says the majority of dreams require no over-interpretation and more particularly, are not susceptible to an anagogic interpretation. As in the case of many other theories put forward in recent years, it is impossible to overlook the fact that Silberer's views are determined to some extent by a purpose which seeks to disclose the fundamental circumstances in which dreams are formed and to divert interest from their instinctual roots. In a certain number of cases I have been able to confirm Silberer's statements. Analysis showed that in such cases the dream-work found itself confronted with the problem of transforming into a dream a series of highly abstract thoughts from waking life which were incapable of being given any direct representation. It endeavoured to solve the problem by getting hold of another group of ideas, material somewhat loosely related to them in a manner which might be described as allegorical, for the abstract thoughts, and at the same time capable of being represented with fewer difficulties. The *abstract* interpretation of a dream that has arisen in this way is given by the dreamer without any hesitation; the *actual* interpretation of the material that has been incorporated must be looked for by the technical methods which are now familiar to us.[1]

The question whether it is possible to interpret *every* dream must be answered in the negative.[2] It must not be forgotten

[1] Freud also has made a point of a basic difference in his manner of [illegible] Metapsychological Supplement to the Theory of Dreams' and [illegible] and [illegible] [illegible]

[2] This question is considered at greater length in Freud [illegible] Section A.]

that in interpreting a dream we are opposed by the psychical forces which were responsible for its distortion. It is thus a question of relative strength whether our intellectual interest, our capacity for self-discipline, our psychological knowledge and our practice in interpreting dreams enable us to win after our internal resistances. It is always possible to get *some* distance far enough at all events, to convince ourselves that the dream is a structure with a meaning, and as a rule far enough to get a glimpse of what that meaning is. Quite often an immediately succeeding dream allows us to confirm and carry further the interpretation we have tentatively adopted for its predecessor. A whole series of dreams, continuing over a period of weeks or months, is often based upon common ground and must accordingly be interpreted in connection with one another. [Cf. pp. 453 and 462.] In the case of two consecutive dreams it can often be observed that one takes as its central point something that is only on the periphery of the other and *vice versa*, so that their interpretations two are mutually complementary. I have already given instances which show that different dreams dreamt on the same night are as a quite general rule to be treated in their interpretation as a single whole. [See p. 551.]

There is often a passage in even the most thoroughly interpreted dream which has to be left obscure, for the reason that we become aware during the work of interpretation that at that point there is a tangle of dream-thoughts which cannot be unravelled and which moreover add nothing to our knowledge of the content of the dream. This is the dream's navel, the spot where it reaches down into the unknown. [Cf. p. 111.] The dream-thoughts to which we are led by interpretation are not from the nature of things, however, endless; they are bound to branch out in every direction like the intricate network of our world of thought. It is at some point where this meshwork is particularly close that the dream-wish grows up like a mushroom out of its mycelium.

But we must return to the facts concerning the forgetting of dreams, for we have failed to draw one important conclusion from them. We have seen that waking life shows an unmistakable disinclination to forget any dream that has been formed in the course of the night—whether as a whole directly after waking or bit by bit in the course of the day, and we have

[illegible] power of the endopsychic censorship.

[illegible]

consists in [illegible]

[illegible]

dream originated.

Our [illegible]

[illegible]

pleases from any dream.

If we were [illegible]

defend ourselves by appealing to the impression made by our interpretations, to the surprising connections with other elements of the dream which emerge in the course of our pursuing a single one of its ideas, and to the improbability that anything which gives such an exhaustive account of the dream could have been arrived at except by following up psychical connections which had already been laid down. We might also point out in our defence that our procedure in interpreting dreams is identical with the procedure by which we resolve hysterical symptoms, and there the correctness of our method is warranted by the coincident emergence and disappearance of the symptoms, or, to use a simile, the assertions made in the text are borne out by the accompanying illustrations. But we have no reason for evading the problem of how it is possible to reach a pre-existing goal by following the drift of an arbitrary and purposeless chain of thoughts, since, though we may not be able to solve the problem, we can completely cut the ground from under it.

For it is demonstrably untrue that we are being carried along a purposeless stream of ideas when, in the process of interpreting a dream, we abandon reflection and allow involuntary ideas to emerge. It can be shown that all that we can ever get rid of are purposive ideas that are *known* to us, as soon as we have done this, *unknown*—or, as we inaccurately say 'unconscious'—purposive ideas take charge and thereafter determine the course of the involuntary ideas. No influence that we can bring to bear upon our mental processes can ever enable us to think without purposive ideas; nor am I aware of any states of psychical confusion which can do so. Psychiatrists have been

[1] [*Footnote added* 1914.] It was not until later that my attention was drawn to the fact that Eduard von Hartmann takes the same view on this important matter of psychology. In discussing the part played by the unconscious in artistic creation, Eduard von Hartmann (1890, 1, Section B, Chapter V) made a clear statement of the law in accordance with which the association of ideas is governed by unconscious purposive ideas, though he was unaware of the scope of the law. He set out to prove that 'every combination of sensuous presentations, when it is not left purely to chance but is led to a definite end, requires the help of the Unconscious' (ibid. 1, 241; English translation, 1893, 1, 261); and that the part played by conscious attention is to stimulate the unconscious to select the most appropriate idea among the countless possible ones. It is the unconscious which makes the appropriate selection of a purpose for the interest and thus 'holds good of the association of ideas in abstract

far too ready on this respect to abandon their belief in the complete laxness of psychical processes. I know for a fact that transient thoughts without purposive ideas no more occur in hysteria and paranoia than they do in the formation or resolution of dreams. It may be that they do not occur in any of the endogenous psychical disorders. Even the aberrations of emotional states may have a meaning if we are to accept Lehmann's brilliant suggestion that they are only unintelligible to us owing to the gaps in them. I myself have formed the same opinion when I have had the opportunity of observing them. Dreams are the work of a censorship which no longer takes the trouble to conceal its operations, but instead of elaborating or producing a new version that shall be unobjectionable, it ruthlessly deletes whatever it disapproves of so that what remains becomes quite disconnected. I have often compared it exactly like the censorship of newspapers at the Russian frontier which allows foreign journals to fall into the hands of the readers whom it is its business to protect only after a quantity of passages have been blacked out.

It may be that free play of ideas with a fortuitous chain of

associations is to be found in contrast to superficial or external processes, what is regarded as superficial in the latter cases can always be explained as a result of the censorship's influence upon a train of thought which is seeking its way into the foreground by purposive ideas that have remained hidden.[1] It has been regarded as an unintelligible event if an association is not influenced by purposive ideas; if the associations or images in question seem to be interrelated in what is observed as a superficial manner. In associative verbal experiments, too, we feel perfectly conscious of the meaning or by any association of the kind that we allow ourselves to play upon words. This characteristic is present in the choice of the test words read from the elements of a dream, in the intermediate thoughts and from these to the dream-thoughts proper. We have seen instances of this—not without astonishment—in many dream analyses. No connection was too loose or too bad to serve as a bridge from one thought to another, but the true explanation of this easy-going state of things is soon found. *Wherever one psychical element is linked to another by an obvious and superficial association, there is also a separate and deeper link between them which is subjected to the resistance of the censorship.*

The real reason for the prevalence of superficial associations is not the abandonment of purposive ideas but the pressure of the censorship. Superficial associations replace deep ones if the censorship makes the normal connecting path impassable. We may picture by way of analogy a mountain region where some general interruption of traffic, owing to floods for instance, has blocked the main mule roads. But where cross-country paths are also maintained over impracticable steep footpaths normally used only by the herdsmen.

Two cases may here be distinguished, though in essence they are the same. In the first of these the censorship is directed only against the *connection* between two thoughts, which are then permitted to enter consciousness in succession. The connection between them was

*[Footnote added 1924:* This assertion is a particular case of a more general proposition from which psychoanalysis derives a great part of its theoretical content.]

[1] Elsewhere elsewhere I have described the censorship of resistance. A number of [illegible] of resistance and [illegible] [illegible] *New Introductory Lectures* (1933*a*).]

remain concealed, but instead, a superficial link between them will occur to us, of which we should otherwise never have thought. This link is usually established by the employment of the complexes of ideas which have been suppressed and rejected by conscious judgment. In the second case as well the two things are in themselves strangers to one another on account of their content. It so happens that between them appears to us a true shape but one in which a new idea has replaced one of the two replacing those that are chosen in such a way that they have a superficial association that repeats the essential connection which relates the two things that have been replaced. *In both these cases the function of the censorship has resulted in a displacement from a normal and serious association to a superficial and apparently absurd one.*

Since we are aware that displacements of this kind occur, we have no hesitation when we are interpreting dreams in relying upon superficial associations as much as upon others.[1]

In the psycho-analysis of neuroses the fullest use is made of these two theorems—that, when conscious purposive ideas are abandoned, concealed purposive ideas assume control of the current of ideas, and that superficial associations are only substitutes by displacement for suppressed deeper ones. Indeed, these theorems have become basic pillars of psycho-analytic technique. When I instruct a patient to abandon reflection of any kind and to tell me whatever comes into his head, I am resting firmly on the presumption that he will not be able to abandon the purposive ideas coherent in the treatment and I feel justified in inferring that what seem to be the most innocent and arbitrary things which he tells me are in fact related to his illness. There is another purposive idea of which the patient

[1] The same considerations apply equally to those cases in which the superficial association is, apparently, that quality of the material from which the dream is formed. Many examples of this will be found in the analyses in Pierre Janet's *Névroses et idées fixes* (Paris, 1898). Mr. Wilkinson Sherren has also collected a number of instances of this kind. There are, however, cases in which a dream has arisen over large pages of a book in which a single word has been repeated. Such a dream is not to be explained by the theory of displacement. It is only because the dreamer has a sexual interest in the word that it has been repeated. An example of this will be found in the analysis of Dora's second dream. [Freud, *Dora*, Section III.]

has no suspicion of one relating to myself. The full estimate of the importance of these two theorems, as well as more detailed information about them, but with an indication of the technique of psychoanalysis. Here, then, we have reached one of the farther posts at which, in accordance with our programme, we must drop the subject of dream-interpretation.[1]

There is one true conclusion that we may glean from these observations, namely that we need not suppose that every association that occurs during the work of interpretation has a place in the dream-work during the night (cf. pp. [illegible] and 5[illegible]). It is true that in carrying out the interpretation in the waking state we follow a path which leads back from the elements of the dream to the dream-thoughts and that the dream-work followed one in the contrary direction. But it is highly improbable that these paths are passable both ways. It appears rather, that in the daytime we drive shafts which form a long fresh chains of thought and that these shafts make contact with the intermediate thoughts and the dream-thoughts now at one point and now at another. We can see how in this manner fresh daytime material inserts itself into the interpretative chains. It is probable, too, that the increase in resistance that has set in since the night makes new and more devious detours necessary. The number and nature of the *détours* [see p. [illegible]] that we spin in this way during the day is of no psychological importance whatever, so long as they lead us to the dream-thoughts of which we are in search.

[1] *Footnote added* 1909.] These two theorems, which sounded most unobtainable at the time they were made, have since been experimentally employed and confirmed by Jung and his pupils in their studies in word-association. Jung [1906]. A most interesting argument on the much-discussed topic of the value of chains of association starting from arbitrarily selected by chance (see above, p. [illegible]) is developed by Freud in the long footnote added in 1924 to Chapter [illegible] of *The Psychopathology of Everyday Life* [1901*b*].

B)

## REGRESSION

Having now replied to the objections that have been raised against us for having at first withdrawn where our defensive weapons are we must no longer postpone the task of setting about the psychological investigations for which we have so long been arming ourselves. Let us summarize the principal findings of our enquiry so far as it has gone. Dreams are psychical acts of as much significance as any others; their motive force is in every instance a wish seeking fulfilment; the fact of their not being recognized as wishes and their many peculiarities and absurdities are due to the influence of the psychical censorship to which they have been subjected during the process of their formation; apart from the necessity of evading this censorship, other factors which have contributed to their formation are a necessity for the condensation of the psychical material, a regard for the possibility of its being represented in sensory images and (though not invariably) a demand that the structure of the dream shall have a rational and intelligible exterior. Each of these propositions opens a way to fresh psychological postulates and speculations, the mutual relation between the wish which is the dream's motive force and the four conditions to which the dream's formation is subject, as well as the interrelations between the latter, require to be investigated, and the place of dreams in the nexus of mental life has to be assigned.

It was with a view to reminding us of the problems which have still to be solved that I opened the present chapter with an account of a dream. There was no difficulty in interpreting that dream—the dream of the burning child—even though its interpretation was not given fully in our sense. I raised the question of why the dreamer dreamt it at all instead of waking up, and recognized that one of his motives was a wish to represent his child as still alive. Our further discussions will show us that yet another wish also played a part [see below, pp. 513 f.]. Thus it was in the first instance for the sake of

[illegible] a wish by the [illegible] through which sleep was transformed into a dream.

If we [illegible] the [illegible] we shall see that only one feature is left to distinguish the two forms of [illegible] at every point. The dream-thought would run: I see a grave [illegible] from the room where the dead body is lying. Perhaps a candle has fallen over and [illegible] may be burned. The dream represents these relations unaltered, but it represents them in a situation which was actually present and which could be perceived through the senses—like a waking experience. Here we have the [illegible] and the most striking psychological characteristic of the process of dreaming as a thought, and as a rule a thought of something that is wished is [illegible] in the dream is represented as a scene, or, as it seems to us, is experienced.

How, then, are we to explain this characteristic peculiarity of the dream-work, or, to put the question more modestly, how are we to find a place for it in the texture of psychical processes?

If we look into the matter more closely we shall observe that two almost independent features stand out as characteristic of the form taken by this dream. One is the fact that the thought is represented as an immediate situation with the [illegible] perhaps omitted, and the other is the fact that the thought is transformed into visual images and speech.

In this particular dream the change made in the thought is by the conversion of the expectation expressed by them into the present tense may not seem particularly striking. This is because of what can only be described as the unusually subordinate part played in this dream by wish-fulfilment. Consider instead another one in which the dream-wish was not detached from the waking thoughts that were carried over into sleep—for instance the dream of Irma's injection [p. 106 ff.]. There the dream-thought that was represented was in the optative: If only Otto were responsible for Irma's illness! The dream repressed the optative and replaced it by a straightforward present: Yes, Otto is responsible for Irma's illness. This, then, is the first of the transformations which is brought about in the dream-thoughts even by a distortionless dream. We need not linger longer over this first peculiarity of dreams. We can deal with it by drawing attention to conscious phantasies—to day-dreams—which treat their ideational content in just the same manner

When [illegible] Monsieur Joyeuse was wandering [illegible] work, through the streets of Paris (though his daughters believed that he had a job and was sitting in an office) he was dreaming of developments that might bring him [illegible] and he was dreaming in the present tense. Thus dreams make use of the present tense in the same manner and by the same right as day-dreams. The present tense is the one in which wishes are represented as fulfilled.

But dreams differ from day-dreams in their second characteristic: namely, in the fact of their ideational content being transformed from thoughts into sensory images, to which belief is attached and which appear to be experienced. I must add at once that not every dream exhibits this transformation from idea into sensory image. There are dreams which consist only of thoughts but which cannot on that account be denied the essential nature of dreams. My 'Autodidasker' dream [illegible] was of that kind; it included scarcely more sensory elements than if I had thought its content in the daytime. And in every dream of any considerable length there are elements which have not, like the rest, been given a sensory form, but which are simply thought or known, in the kind of way in which we are accustomed to think or know things in waking life. It should also be remembered here that it is not only in dreams that such transformations of ideas into sensory images occur: they are also found in hallucinations and visions, which may appear as independent entities, so to say, in health or as symptoms in the psychoneuroses. In short, the relation which we are examining now is not in any respect an exclusive one. Nevertheless it remains true that this characteristic of dreams, when it is present, strikes us as the most notable one; so that it would be impossible for us to imagine the dream-world without it. But in order to arrive at an understanding of it we must embark upon a discussion that will take us far afield.

As [illegible] starting-point [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] written on the subject [illegible]

[illegible]

[illegible]

short discussion on the topic of dreams, the great Fechner (1889, 2, 520) puts forward the idea that *the scene of action of dreams is different from that of waking ideational life* [Cf. above, p. 486.] This is the only hypothesis that makes the special peculiarities of dream-life intelligible.[1]

What is presented to us in these words is the idea of *psychical locality*. I shall entirely disregard the fact that the mental apparatus with which we are here concerned is also known to us in the form of an anatomical preparation; and I shall carefully avoid the temptation to determine psychical locality in any anatomical fashion. I shall remain upon psychological ground, and I propose simply to follow the suggestion that we should picture the instrument which carries out our mental functions as resembling a compound microscope or a photographic apparatus, or something of the kind. On that basis, psychical locality will correspond to a point inside the apparatus at which one of the preliminary stages of an image comes into being. In the microscope and telescope, as we know, these occur in part at ideal points, regions in which no tangible component of the apparatus is situated. I see no necessity to apologize for the imperfections of this or of any similar imagery. Analogies of this kind are only intended to assist us in our attempt to make the complications of mental functioning intelligible by dissecting the function and assigning its different constituents to different component parts of the apparatus. So far as I know, the experiment has not hitherto been made of using this method of dissection in order to investigate the way in which the mental instrument is put together, and I can see no harm in it. We are entitled, in my view, in giving free rein to our speculations so long as we retain the coolness of our judgement and do not mistake the scaffolding for the building. And since at our first approach to something unknown all that we need is the assistance of provisional ideas, I shall give preference in the first instance to hypotheses of the crudest and most concrete description.

According to us, we may picture the mental apparatus as a compound instrument, to the components of which we will give the

[1] In a letter to Fliess of February 9, 1898 (Freud, 1950a, Letter 89), Freud writes that this passage in Fechner is the only sensible remark he has found in the literature on dreams.

name of 'agencies' [1] or (for the sake of greater clarity) 'systems'. It is to be anticipated, in the next place, that these systems may perhaps stand in a regular spatial relation to one another, in the same kind of way in which the various systems of lenses in a telescope are arranged behind one another. Strictly speaking, there is no need for the hypothesis that the psychical systems are actually arranged in a *spatial* order. It would be sufficient if a fixed order were established by the fact that in a given psychical process the excitation passes through the systems in a particular *temporal* sequence. In other processes the sequence may perhaps be a different one; that is a possibility that we shall leave open. For the sake of brevity we will in future speak of the components of the apparatus as 'ψ-systems'.

The first thing that strikes us is that this apparatus, compounded of ψ-systems, has a sense or direction. All our psychical activity starts from stimuli (whether internal or external) and ends in innervations.[2] Accordingly, we shall ascribe a sensory and a motor end to the apparatus. At the sensory end there lies a system which receives perceptions, at the motor end there lies another, which opens the gateway to motor activity. Psychical processes advance in general from the perceptual end to the motor end. Thus the most general schematic picture of the psychical apparatus may be represented thus (Fig. 1):

FIG. 1.

[1] [*Instanzen*', literally 'instances', in a sense similar to that in which the word occurs in the phrase 'a Court of First Instance'.]

[2] ['Innervation' is a highly ambiguous term. It is very frequently used in a structural sense to mean the anatomical distribution of nerves in some organism or body region. Freud uses it more often (though not invariably) to mean the transmission of energy into a system of nerves, or (as in the present instance) specifically into an *efferent* system—to indicate, that is to say, a process tending towards discharge.]

This, however, does no more than fulfil a requirement with which we have long been familiar, namely that the psychical apparatus must be constructed like a reflex apparatus. Reflex processes remain the model of every psychical function.

Next, we have grounds for introducing a first differentiation at the sensory end. A trace is left in our psychical apparatus of the perceptions which impinge upon it. This we may describe as a 'memory trace', and to the function relating to it we give the name of 'memory'. If we are in earnest over our plan of attributing psychical processes to systems, memory-traces can only consist in permanent modifications of the elements of the systems. But, as has already been pointed out elsewhere,[1] there are obvious difficulties involved in supposing that one and the same system can accurately retain modifications of its elements and yet remain perpetually open to the reception of fresh occasions for modification. In accordance, therefore, with the principle which governs our experiment, we shall distribute these two functions on to different systems. We shall suppose that a system at the very front of the apparatus receives the perceptions but retains no trace of them and thus has no memory, while behind it there lies a second system which transforms the momentary excitations of the first system into permanent traces. The schematic picture of our psychical apparatus would then be as follows (Fig. 2):

Fig. 2

It is a familiar fact that we retain permanently something more than the mere *contents* of the perceptions which impinge

[1] By Breuer in a footnote to Section I of his theoretical contribution to Breuer and Freud (1895), where, among other things, he writes: 'The mirror of a reflecting telescope cannot at the same time be a photographic plate.'

upon the system *P pt*. Our perceptions are linked with one another in our memory first and foremost according to simultaneity of occurrence. We speak of this fact as 'association.' It is clear, then, that if the *P pt* system has no memory whatever, it cannot retain any associative traces the separate *Ppt* elements would be intolerably obstructed in performing their function if the remnant of an earlier connection were to exercise an influence upon a fresh perception. We must therefore assume the basis of association lies in the mnemic systems. Association would thus consist in the fact that as a result of a diminution in resistances and of the laying down of facilitating paths, an excitation is transmitted from a given *Mnem.* element more readily to one *Mnem.* element than to another.

Further consideration will show the necessity for supposing the existence not of one but of several such *Mnem.* elements, in which one and the same excitation is transmitted by the *P pt* elements, leaves a variety of different permanent records. The first of these *Mnem.* systems will naturally contain the record of association in respect to *simultaneity in time*, while the same perceptual material will be arranged in the later systems in respect to other kinds of coincidence, so that one of these later systems, let us say, will record relations of similarity, and so on with the others. It would of course be a waste of time to try to put the psychical significance of a system of links down into words. Its character would lie in the intimate details of its relations to the different elements of the raw material of memory, that is—if we may look at a theory of a more radical kind—in the degrees of conductive resistance which it offered to the passage of excitation from these elements.

At this point I will interpolate a remark of a general nature which may perhaps have important implications. It is the *Ppt* system which is without the capacity to retain modifications and is thus without memory, that provides our consciousness with the whole multiplicity of sensory qualities. On the other hand our memories—not excepting those which are most firmly stamped in our minds—are in themselves unconscious. They can be made conscious, but there can be no doubt that they can produce all their effects while in an unconscious condition. What we describe as our character is based on the memory traces of our impressions, and moreover the impressions which have had the greatest effect on us—those of our

earliest youth are precisely the ones which scarcely ever become conscious. But if memories become conscious once more, they exhibit no sensory quality or a very slight one in comparison with perceptions. A most promising light would be thrown on the conditions governing the excitation of neurones if it could be confirmed that *in the ψ-systems memory and the quality that characterizes consciousness are mutually exclusive*.[1]

The assumptions we have so far put forward as to the construction of the psychical apparatus at its sensory end have been made without reference to dreams or to the psychological information that we have been able to infer from them. Evidence afforded by dreams will, however, help us towards understanding another portion of the apparatus. We have seen [see p. 143 ff.] that we were only able to explain the formation of dreams by venturing upon the hypothesis of there being two psychical agencies, one of which submitted the activity of the other to a criticism which involved its exclusion from consciousness. The critical agency, we concluded, stands in a closer relation to consciousness than the agency criticized; it stands like a screen between the latter and consciousness. Further, we found reasons [p. 489] for identifying the critical agency with the agency which directs our waking life and determines our voluntary, conscious actions. If, in accordance with our assumptions, we replace these agencies by systems, then our last conclusion must lead us to locate the critical system at the motor end of the apparatus. We will now introduce the two systems

[1] *Footnote added* 1925.] I have since suggested that consciousness actually arises *instead of* the memory-trace. See my 'Note upon the "Mystic Writing-Pad"' (1925*a*). (Cf. also Chapter IV of *Beyond the Pleasure Principle* (1920g), where the same point is made.) The whole of the present discussion on memory will be made more intelligible by a study of these two passages from Freud's later writings. But still more light is thrown on it by some of his earlier reflections on the subject revealed in the Fliess correspondence (Freud, 1950*a*). See, for instance, Section 3 of Part I of the 'Project for a Scientific Psychology' written in the autumn of 1895 and Letter 52, written on December 6, 1896. This letter, incidentally, contains what is evidently an early version of the schematic picture represented above as well as the first appearance of the abbreviations by which the various systems are here distinguished. The equivalent English symbols are self-explanatory. 'Cs' for the 'conscious system', 'Pcs' for the 'preconscious', 'Ucs' for the 'unconscious', 'Perc' for the 'perceptual' and 'Mnem' for the 'mnemic systems.']

into our schematic picture and give them names to express their relation to consciousness (Fig. 3):

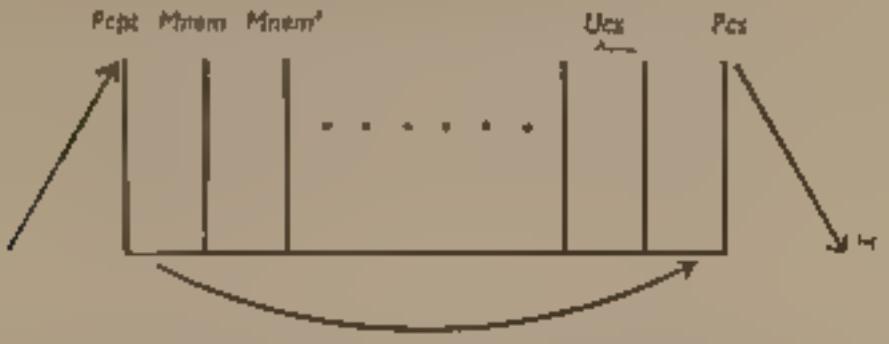


FIG. 3.

We will describe the last of the systems at the motor end as 'the preconscious', to indicate that the excitatory processes occurring in it can enter consciousness without further impediment provided that certain other conditions are fulfilled: for instance, that they reach a certain degree of intensity, that the function which can only be described as 'attention' is distributed in a particular way [see p. 593], and so on. This is at the same time the system which holds the key to voluntary movement. We will describe the system that lies behind it as 'the unconscious', because it has no access to consciousness *except via the preconscious*, in passing through which its excitatory process is obliged to submit to modifications.[1]

In which of these systems, then, are we to locate the impetus to the construction of dreams? For simplicity's sake, in the system *Ucs*. It is true that in the course of our future discussion we shall learn that this is not entirely accurate, and that the process of forming dreams is obliged to attach itself to dream thoughts belonging to the preconscious system [p. 562]. But when we consider the dream-wish, we shall find that the motive force for producing dreams is supplied by the *Ucs* [p. 561], and

[1] [*Footnote added* 1919.] If we attempted to proceed further with this schematic picture in which the systems are set out in a linear succession, we should have to reckon with the fact that the system next beyond the *Pcs*. is the one to which consciousness must be ascribed—in other words, that *Pcpt.* = *Cs.* (See below, p. 615 ff.) For a further discussion of this see Freud, 1923*d*.—Freud's later 'schematic picture' of the mind, first given in *The Ego and the Id* (1923*b*), Chapter II, and repeated with some modifications in the *New Introductory Lectures* (1933*a*), Lecture XXXI, lays more stress on structure than on function.

owing to this latter factor we shall take the unconscious system as the starting-point of dream-formation. Like all other thought-structures, this dream-instigator will make an effort to advance up to the *Pcs.* and from there to obtain access to consciousness.

Experience shows us that the path leading through the pre-conscious to consciousness is barred to the dream-thoughts during the day-time by the censorship imposed by resistance. During the night they are able to obtain an access to consciousness; but the question arises as to how they do so and thanks to what modification. If what enabled the dream-thoughts to achieve this were to be found in that at night there is a lowering of the resistance which guards the frontier between the unconscious and the pre-conscious, we should have dreams which were in the nature of ideas and which were without the hallucinatory quality with which we are at the moment interested. Thus the lowering of the censorship between the two systems *Ucs.* and *Pcs.* can only explain dreams formed like Alpine-climber and not dreams like that of the burning child which we took as the starting-point of our investigations.

The only way in which we can describe what happens in hallucinatory dreams is by saying that the excitation moves in a *backward* direction. Instead of being transmitted towards the *motor* end of the apparatus it moves towards the *sensory* end and finally reaches the perceptual system. If we describe as 'progressive' the direction taken by psychical processes arising from the unconscious during waking life, then we may speak of dreams as having a 'regressive character'.[1]

This regression then is undoubtedly one of the psychological characteristics of the process of dreaming; but we must remember that it does not occur only in dreams. Intensional

[1] [*Footnote added* 1914.] The first hint at the factor of regression is to be found as far back as in Albertus Magnus (the thirteenth century). Scherner's views [1861] are also well known. The imagination, he holds, constructs its dream-structures out of the memory-images of sensory objects, and the process is carried out in a reverse direction to that in waking life. [Cf. also Purkinje, *Z.* 4.]

Hobbes writes in the *Leviathan* [1651, Pt. I, Chapter 2]: 'In sleep our thoughts are the reverse of our waking thoughts, and the reason when we are awake observing at one end, and when we dream at another' (Quoted by Havelock Ellis, [1911–1914, Volume IV, Section I of Chapter III of] *Affective Sensations*). [Cf. also Section I of Chapter III of *Dreams and Myths*.] Spitta speaks in connection with hallucinations of a 'retrogressive excitation-stream flowing from the organ of memory and acting upon the perceptual apparatus by means of fear',

recollection and other constituent processes of our mental thinking involve a regressive movement in the psychical apparatus from a complex ideational act back to the raw material of the memory-traces underlying it. In the waking state, however, this backward movement can never extend beyond the memory-images, it does not succeed in producing a hallucinatory revival of the *perceptual* images. Why is it otherwise in dreams? When we were considering the work of condensation in dreams we were driven to suppose that the intensities attaching to thoughts can be completely transposed by the dream-work on to other psychical matter. It is possible that a regression in the dream-psychical processes which makes possible the revival of the system *Pcpt.* in the reverse direction starting from thoughts to the perceptual image is essentially a question of intensity.

We must not allow ourselves to be led astray by the importance of these considerations. We have given more than a name to an unexplained psychical process. We call it 'regression' when in a dream an idea is turned back into the sensory image from which it was originally derived. But even two questions press for answers. What is it that gives this backward direction to the process? And why is it that no regression takes place in the case of unconscious thoughts? The answer to the first question is to be found in our schematic picture of the psychical apparatus. We assign to it a sense or direction. And it is at this point that that picture will be found to be inadequate. Our knowledge of the unconscious and our examination of the dream-work further afford us no clue to the nature of the alteration which we have to assume in the psychical apparatus. We are driven to arrive at the explanation that the direction from thought to perception is due to the presence of consciousness (Cs.), which previously was only capable of receiving data from the pre-conscious, but which then itself becomes active and, in accordance with our schematic picture, sends the relative intensities of the pre-conscious processes to meet it. Whatever systems that may later on be found to be, we shall describe them as *motor* ones and we shall assume that we are using motility to discharge the excitations of the psychical apparatus. In the case of the dream-process we shall see that the motility employed is only a motility of speech which is able to relieve the mental apparatus of its excitations to a considerable extent. *In regression the dream is resolved into its raw material.*

What modification is it that renders possible a regression which cannot occur in the waking state? We can only form conjectures on this point. Nor do they seem to be of much value in the absence of any connection with our knowledge of the

changes which increase or diminish the facility with which those systems can be passed through by the excitatory process. But in any apparatus of this kind the same results upon the passage of excitations might be produced in more than one way. Our first thoughts will of course be of the state of sleep and the changes in cathexis which it brings about at the sensory end of the apparatus. During the day there is a constant current from the *Pcpt* system flowing in the direction of motor activity; but this current ceases at night and can no longer form an obstacle to a current of excitation flowing in the opposite sense. Here we seem to have the shutting-out of the external world, which some authorities regard as the theoretical explanation of the psychological characteristics of dreams. (See p. 5.)

In explaining regression in dreams, however, we must bear in mind the regressions which also occur in pathological waking states, and here the explanation just given leaves us in the lurch. For in those cases regression occurs in spite of a sensory current flowing without interruption in a forward direction. My explanation of hallucinations in hysteria and paranoia and of visions in mentally normal subjects is that they are in fact regressions—that is, thoughts transformed into images—but that the only thoughts that undergo this transformation are those which are intimately linked with memories that have been suppressed or have remained unconscious.

For instance, one of my youngest hysterical patients, a twelve-year-old boy, was prevented from falling asleep by *green faces with red eyes*' which terrified him. The source of this phenomenon was a suppressed, though at one time conscious, memory of a boy whom he had often seen four years earlier. This boy had presented him with an alarming picture of the consequences of bad habits in children, including masturbation—a habit with which my patient was now reproaching himself in retrospect. His mother had pointed out at the time that the ill-behaved boy had a *greenish face* and *really red-rimmed eyes*. Here was the origin of his bogey, whose only purpose, incidentally, was to remind him of another of his mother's predictions—that boys of that sort grow up idiots, can learn nothing at school and die young. My little patient had fulfilled one part of the prophecy, for he was making no progress at his school, and, as was shown from his account of the involuntary thoughts that occurred to him, he was terrified of the other part.

I may add that after a short time the treatment resulted in his being able to sleep, in his nervousness disappearing and his being awarded a mark of distinction at the end of his school year.

In the same connection I will give the explanation of a vision that was described to me by another hysterical patient, a woman of forty, as having happened before she fell ill. One morning she opened her eyes and saw her brother in the room, though, as she knew, he was in fact in an insane asylum. Her small son was sleeping in the bed beside her. To save the child from having a *fright* and *falling into convulsions* when he saw his *uncle*, she pulled the *sheet* over his face, whereupon the apparition vanished. This vision was a modified version of a memory from the lady's childhood, and, though it was conscious, it was intimately related to all the unconscious material in her mind. Her nurse had told her that her mother, who had died very young, when my patient was only eighteen months old, had suffered from epileptic or hysterical *convulsions*, which went back to a *fright* caused by her brother, my patient's *uncle* appearing to her disguised as a ghost with a *sheet* over his head. Thus the vision contained the same elements as the memory: the brother's appearance, the sheet, the fright and its results. But the elements had been arranged in a different context and transferred on to other figures. The obvious motive of the vision, or of the thoughts which it replaced, was her concern lest her little boy might follow in the footsteps of his uncle, whom he greatly resembled physically.

The two instances that I have quoted are neither of them entirely devoid of connection with the state of sleep and for that reason are perhaps not well chosen for what I want them to prove. I will therefore refer the reader to my analysis of a woman suffering from hallucinatory paranoia [Freud, 1896*b* [Part III]] as well as to the findings in my still unpublished studies on the psychology of the psychoneuroses,[1] for evidence that in such instances of the regressive transformation of thoughts we must not overlook the influence of memories, mostly from childhood, which have been suppressed or have remained unconscious. The thoughts which are connected with a memory of this kind and which are forbidden expression by the censorship are, as it were, attracted by the memory into regression as being the form of representation in which the memory itself

[1] [Never published under any such title.]

is crushed. I may also recall that one of the facts arrived at in the *Studies on Hysteria* (Breuer and Freud, 1895) e.g. in Breuer's first case history, was that when it was possible to bring infantile scenes (whether they were memories or phantasies) into consciousness, they were seen like hallucinations and lost that characteristic only in the process of being reported. It is moreover a familiar observation that even in those whose memory is not normally of a visual type the earliest recollections of childhood retain far into life the quality of sensory vividness.

If we now bear in mind how great a part is played in the dream-thoughts by infantile experiences or by phantasies based upon them, how frequently portions of them re-emerge in the dream-content and how often the dream-wishes themselves are derived from them, we cannot dismiss the probability that in dreams too the transformation of thoughts into visual images may be in part the result of the attraction which memories couched in visual form and eager for revival bring to bear upon thoughts cut off from consciousness and struggling to find expression. On this view a dream might be described as a *substitute for an infantile scene modified by being transferred on to a recent experience*. The infantile scene is unable to bring about its own revival and has to be content with returning as a dream.

This consideration of the way in which infantile scenes or their reproductions as phantasies function in a sense as models for the content of dreams removes the necessity for one of the hypotheses put forward by Scherner and others in regard to internal sources of stimulation. Scherner (1861) supposes that, when dreams exhibit particularly vivid or particularly extensive visual elements, there is present a state of visual stimulation, that is of internal excitation in the organ of vision [cf. p. ]. We need not dispute this view or its mechanism, but can content ourselves with assuming that this state of excitation operates not on the peripheral perceptual system of the visual organ but we may however further point out that the state of excitation has been set up by a *memory*, that it is a revival of a visual excitation which was originally an immediate one. I cannot produce any good example from my own experience of an infantile memory producing this kind of result. My dreams are in general less rich in sensory elements than I am led to suppose is the case in other people. But in the case of my most vivid and beautiful dream of the last few years I was easily able to trace back the hallucina-

ately carries of the dream's content to the sensory qualities of recent or fairly recent impressions. On p. 46 [cf. II. 1] I recorded a dream in which the deep blue colour of the water, the brown of the smoke coming from the ship's funnels, and the dark brown and red of the buildings left behind a profound impression on me. This dream, at any rate, should be traceable to a visual stimulus. What was it that had brought my visual organ into this state of stimulation? A recent impression, which attached itself to a number of rather older ones. The colours which I saw were in the first instance those of a box of toy bricks with which, on the day before the dream, my children had put up a fine building and shown it off for my admiration. The big bricks were of the same dark red and the small ones were of the same blue and brown. This was associated with colour impressions from my last travels in Italy: the beautiful blue of the Isonzo and the lagoons and the brown of the Carso. The beauty of the colours in the dream was only a repetition of something seen in my memory.

Let us bring together what we have found out about the peculiar properties of dreams to recast their ideational content into sensory images. We have not explained this feature of the dream-work, we have not traced it back to any known psychological laws, but we have rather pointed it out as something that suggests unknown interpolations and we have characterized it with the word 'regressive'. We have put forward the view that in a psychical way this regression, wherever it may occur, is an effect of a resistance opposing the progress of a thought into consciousness along the normal path and of a simultaneous attraction exercised upon the thought by the presence of memories possessing great sensory force.[2] In the case of dreams, regression may perhaps be further facilitated by the cessation of the progressive current which streams in during the daytime from the sense organs, another form of regression in the absence

[1] [The images are in the end behind.—Ed.]

[2] [*Footnote added* 1914:] In any account of the theory of repression it would have to be laid down that a thought-process is repressed as a result of the combined influence upon it of two agencies. It is pushed from the one side by the censorship of the *Ucs.* and pulled from the other by the *Pcs.* in the same kind of way in which people are removed from the top of the tram by the combined efforts of the conductor and the open platform. My paper on repression (Freud, 1915*d*)

of this accessory factor must be made up for by a greater intensity of the other motives for regression. Nor must we forget to observe that in these pathological cases of regression as well as in dreams the process of transference of energy must differ from what it is in regressions occurring in normal mental life, since in the former cases that process makes possible a complete hallucinatory cathexis of the perceptual systems. What we have described, in our analysis of the dream-work, as 'regard for representability' might be brought into connection with the *reactive attraction* exercised by the visually recollected scenes touched upon by the dream-thoughts.

It is further to be remarked[1] that regression plays a no less important part in the theory of the formation of neurotic symptoms than it does in that of dreams. Three kinds of regression are thus to be distinguished: *a topographical* regression, in the sense of the schematic picture of the ψ-systems which we have explained above, *b temporal* regression, in so far as what is in question is a harking back to older psychical structures, and *c formal* regression, where primitive methods of expression and representation take the place of the usual ones. All these three kinds of regression are, however, one at bottom and occur together as a rule, for what is older in time is more primitive in form and in psychical topography lies nearer to the perceptual end. [Cf. Freud, 1917*d*.]

Nor can we leave the subject of regression in dreams[2] without setting down in words a notion by which we have already repeatedly been struck and which will recur with fresh intensity when we have entered more deeply into the study of the psychoneuroses: namely that dreaming is on the whole an example of regression to the dreamer's earliest condition, a revival of his childhood, of the instinctual impulses which dominated it and of the methods of expression which were then available to him. Behind this childhood of the individual we are promised a picture of a phylogenetic childhood—a picture of the development of the human race, of which the individual's development is in fact an abbreviated recapitulation influenced by the chance circumstances of life. We can guess how much to the

[1] [This paragraph was added in 1914.]
[2] [This paragraph was added in 1919.]

point is Nietzsche's assertion that in dreams 'some primaeval relic of humanity is at work which we can now scarcely reach any longer by a direct path', and we may expect that the analysis of dreams will lead us to a knowledge of man's archaic heritage, of what is psychically innate in him. Dreams and neuroses seem to have preserved more mental antiquities than we could have imagined possible, so that psycho-analysis may claim a high place among the sciences which are concerned with the reconstruction of the earliest and most obscure periods of the beginnings of the human race.

It may well be that this first portion of our psychological study of dreams will leave us with a sense of dissatisfaction. But we can console ourselves with the thought that we have been obliged to build our way out into the dark. If we are not wholly in error, other lines of approach are bound to lead us into much the same region and the time may then come when we shall find ourselves more at home in it.

## (C)

## WISH-FULFILMENT

The dream of the burning child at the beginning of that chapter gives us a welcome opportunity for considering those peculiarities with which the theory of wish-fulfilment is faced. It will no doubt have surprised all of us to be told that dreams are nothing other than fulfilments of wishes; and not even on account of the contradiction offered by anxiety-dreams. When analysis first revealed to us that a meaning and a psychical value lay concealed behind dreams, we were no doubt quite unprepared to find that that meaning was of such a uniform character. According to Aristotle's accurate but bald definition a dream is thinking that persists in so far as we are asleep—in the state of sleep. (Cf. p. 2.) Since then, our daytime thinking produces psychical acts of such various sorts—judgements, inferences, doubts, expectations, intentions and so on—why should it be obliged during the night to restrict itself to the production of wishes alone? Are there not, on the contrary, numerous dreams which show us psychical acts of other kinds—worries, for instance, transformed into dream-shapes? And what of the dream with which we began this chapter—a quite particularly transparent one—which presents a dream of this sort? When the glare of light fell on the eyes of the sleeping father, he drew the correct conclusion that a candle had fallen over and must have set the dead body on fire. He turned this conclusion into a dream by clothing it in a sensory situation and in the present tense. What part was played in this by wish-fulfilment? Can we fail to see in it the predominating influence of the motive which, persisting from waking life, was striving for a new sense-impression? And this is quite true of all experiments to enter more closely into the part played by wish-fulfilment in dreams and into the importance of making the thoughts which persist into sleep

We have already been led by wish-fulfilment itself to divide dreams into two groups. We have found some dreams which appeared openly as wishes, and others in which the wish had to be submitted to a considerable amount of distortion before it could be recognized by every

possible means. In the latter we have perceived the dream-censorship at work. We found the undisguised wishful dreams principally in children, though *short* fragmentary wishful dreams *seemed* also to occur in adults as well.

We may next ask where the wishes that come true in dreams originate. What contrasting possibilities or what alternatives have we in mind in raising this question? It is the contrast, I think, between the dream-wish perceived during sleep and a psychical activity which has remained unconscious and of which we can only become aware at night. I can distinguish three possible cases here. (1) It may have been aroused during the day but for external reasons may not have been satisfied: in that case an acknowledged wish which has not been dealt with is left over for the night. (2) It may have arisen during the day but been repudiated: in that case what is left over is a wish which has not been dealt with but has been suppressed. (3) It may have no connection with daytime life and be one of those wishes which only emerge from the suppressed part of the mind and become active in us at night. If we turn again to our diagrammatic picture of the psychical apparatus, we shall localize wishes of the first kind in the system *Pcs*., we shall suppose that wishes of the second kind have been driven out of the system *Pcs*. into the *Ucs*., where if at all they continue to exist, and we shall consider that wishful impulses of the third kind are altogether incapable of passing beyond the system *Ucs*. The question then arises whether wishes derived from these different sources are of equal importance for dreams and have equal power to instigate them.

If we cast our minds over the dreams that are at our disposal for answering this question, we shall all at once be reminded that we must add a fourth source of dream-wishes, namely the current wishful impulses that arise during the night, e.g. those stimulated by thirst or sexual needs. In the next place, we shall form the impression that the place of origin of a dream-wish pays no part in determining its capacity for instigating dreams. I may recall the little girl's dream which prolonged a trip on the lake that had been interrupted during the day, and the other children's dreams which I have recorded. [See p. 547.] They were explained as being due to unfulfilled, but unsuppressed, wishes from the previous day. Instances of a wish that has been

suppressed in the daytime finding its way out in a dream are exceedingly numerous. I will add a further very simple example of this class. The dreamer was a lady who was rather fond of making fun of people and one of whose friends, a woman younger than herself, had just become engaged. All day long she had been asked by her acquaintances whether she knew the young man and what she thought of him. She had replied with nothing but praises with which she had silenced her real judgement, for she would have liked to tell the truth that he was a '*Dutzendmensch*' [literally a 'dozen man', a very commonplace sort of person—people like him are turned out by the *dozen*]. She dreamt that night that she was asked the same question and replied with the formula '*In the case of repeat orders it is sufficient to quote the number*.' We have learnt lastly, from numerous analyses that wherever a dream has undergone distortion the wish has arisen from the unconscious and was one which could not be perceived during the day. Thus it seems at a first glance as though all wishes were of equal importance and equal power in dreams.

I cannot offer any proof here that the truth is nevertheless otherwise, but I may say that I am strongly inclined to suppose that dream-wishes are more strictly determined. It is true that children's dreams prove beyond a doubt that a wish that has not been dealt with during the day can act as a dream instigator. But it must not be forgotten that it is a *child's* wish, a wishful impulse of the strength proper to children. I think it is highly doubtful whether in the case of an adult a wish that has not been fulfilled during the day would be strong enough to produce a dream. It seems to me, on the contrary, that, with the progressive control exercised upon our instinctual life by our thought-activity, we are more and more inclined to renounce as unprofitable the formation or retention of such intense wishes as children know. It is possible that there are individual differences in this respect, and that some people retain an infantile type of mental process longer than others, just as there are similar differences in regard to the diminution of visual imagery, which is so vivid in early years. But in general, I think, a wish that has been left over unfulfilled from the previous day is insufficient to produce a dream in the case of an adult. I readily admit that a wishful impulse originating in the conscious will *contribute* to the instigation of a dream, but it will probably not

do more than that. The dream would not materialize if the preconscious wish did not succeed in finding reinforcement from elsewhere.

From the unconscious, in fact. *My supposition is that a conscious wish can only become a dream instigator if it succeeds in awakening an unconscious wish with the same tenor and in obtaining reinforcement from it.* From indications derived from the psycho-analysis of the neuroses, I consider that these unconscious wishes are always on the alert, ready at any time to find their way to expression when an opportunity arises for associating themselves with an impulse from the conscious and for transferring their own great intensity on to the latter's lesser one.[1] It will then *appear* as though the conscious wish alone had been realized in the dream, only some small peculiarity in the dream's configuration will serve as a finger post to put us on the track of the powerful ally from the unconscious. These wishes in our unconscious, ever on the alert and, so to say, immortal, remind one of the legendary Titans, weighed down since primaeval ages by the massive bulk of the mountains which were once hurled upon them by the victorious gods and which are still shaken from time to time by the convulsion of their limbs. But these wishes, held under repression, are themselves of infantile origin, as we are taught by psychological research into the neuroses. I would propose, therefore, to set aside the assertion made just now [p. 55], that the place of origin of dream-wishes is a matter of indifference and replace it by another one to the following effect: *a wish which is represented in a dream must be an infantile one.* In the case of adults it originates from the *Ucs.*, in the case of children, where there is as yet no division or censorship between the *Pcs.* and the *Ucs.*, or where that division is only gradually being set up, it is an unfulfilled, unrepressed wish from waking

[1] They share this character of indestructibility with all other mental acts which are truly unconscious, i.e. which belong to the system *Ucs.* only. These are paths which have been laid down once and for all, which never fall into disuse and which, whenever an unconscious excitation re-cathects them, are always ready to conduct the excitatory process to discharge. I may use a simile: they are less capable of annihilation in the same sense as the ghosts in the underworld of the Odyssey ghosts which awoke to new life as soon as they tasted blood. Impressions which are dependent on the preconscious system are destructible in quite another sense. The psychotherapy of the neuroses is based on this distinction. [See below, p. 577 f.]

life. I am aware that this assertion cannot be proved to hold universally, but it can be proved to hold frequently even in unsuspected cases, and it cannot be *refuted* as a general proposition.

In my view, therefore, wishful impulses left over from conscious waking life must be relegated to a secondary position in respect to the formation of dreams. I cannot allow that, as contributors to the content of dreams, they play any other part than is played, for instance, by the material of sensations which become current or active during sleep. (See pp. [illegible].) I shall follow the same line of thought in now turning to consider those psychical instigations to dreaming left over from waking life, which are *other* than wishes. When we succeed in going to sleep, we may succeed in temporarily bringing to an end the cathexes of energy attaching to our waking interests. Anyone who can do this easily is a good sleeper; the first Napoleon seems to have been a model of this class. But we do not always succeed in doing so, nor do we always succeed completely. Unsolved problems, tormenting worries, overwhelming impressions—all these carry their thought-activity over into sleep and sustain mental processes in the system that we have named the preconscious. If we wish to classify the thought-impulses which persist in sleep, we may divide them into the following groups: 1. what has not been carried to a conclusion during the day owing to some chance hindrance; 2. what has not been dealt with owing to the insufficiency of our intellectual power—what is unsolved; 3. what has been rejected and suppressed during the daytime. To these we must add: 4. a powerful group consisting of what has been set in action in our *Ics* by the activity of the preconscious in the course of the day; and finally 5. the group of daytime impressions which are indifferent and have for that reason not been dealt with.

There is no need to underestimate the importance of the psychical intensities which are introduced into the state of sleep by these residues of daytime life, and particularly of those in the group of unsolved problems. It is certain that these excitations continue to struggle for expression during the night; and we may assume with equal certainty that the state of sleep makes it impossible for the excitatory process to be pursued in the habitual manner in the preconscious and brought to an end

by becoming conscious. In so far as our thought processes are able to become conscious in the normal way at night we are sunk in sleep. I am unable to say what modification in the system *Pcs.* is brought about by the state of sleep; but there can be no doubt that the psychological characteristics of sleep are to be looked for essentially in modifications in the cathexis of this particular system—a system that is accessible in a peculiar kind of access to the power of movement which is paralysed during sleep. On the other hand, nothing in the psychology of dreams gives one reason to suppose that sleep produces any modifications other than secondary ones in the state of things prevailing in the *Ucs.* Nor, in the course, then, less spent in exclusively occupying at night in the *Pcs.* than that followed by wishful excitations arising from the *Ucs.*, the preconscious excitations must find reinforcement from the *Ucs.* and must accompany the unconscious excitations along their circuitous paths. But what is the relation of the preconscious residues of the previous day to *dreams*? There is no doubt that they find their way into dreams in great quantity, and that they make use of the content of dreams in order to penetrate into consciousness during the night. Indeed they sometimes dominate the content of a dream and force it to carry on the activity of the day. It is certain, too, that the indifferent residues may be just as good as essential ones; but it is probable that this is not always the case. Of the two kinds of impressions which have become objects of wishful interest, the essential one will be the one which has to submit in order to be received into a dream.

Let us take one of the dreams I have already recorded—for instance, the one in which my friend R. appeared with the symptoms of a grave disease. See p. 443. I had been worried during the previous day as to R.'s looks and, like everything else connected with him, I was very attached to him. And it pursued me as I may assume it does every sleeper, I was probably anxious to discover what could be wrong with him. I was worried and expressed my anxiety in the form in the dream I have described—the content of which was in the first place absurd and in the second place was in direct contradiction to a

[illegible]

wish I then began to investigate the origin of this inappropriate expression of the worry I had felt during the day, and by means of analysis I found a connection through the fact of my having identified my friend with a certain Baron L. and myself with Professor R. There was only one explanation of my having been obliged to choose this particular substitute for my daytime thought: I must have been prepared at all times in my life to scorn myself with Professor R., since by means of that identification one of the immortal wishes of childhood—the megalomaniac wish—was furnished. My thoughts hostile to my friend, which were certain to be repudiated during the day, had seized the opportunity of slipping through with the wish and getting themselves represented in the dream, but my daytime worry had also found some sort of expression in the content of the dream by means of a substitute. [Cf. p. 26.] The daytime thought, which was not in itself a wish but on the contrary a worry, was obliged to find a connection in some way or other with an infantile wish which was now unconscious and suppressed, and which would enable it—suitably distorted, it is true—to originate in consciousness. The more dominating was the worry, the more far-fetched a link could be established; there was no necessity for there being any connection whatever between the content of the wish and that of the worry, and in fact no such connection existed in our example.

It may perhaps be useful to continue our examination of the same question by considering how a dream behaves when the dream-thoughts present it with material which is the complete reverse of a wish-fulfilment—well-justified worries, painful reflections, distressing realizations. The many possible outcomes can be classed under the two following groups. A. The dream-work may succeed in replacing all the distressing ideas by contrary ones and in suppressing the unpleasurable affects attaching to them. The result will be a straightforward dream of satisfaction, a palpable 'wish-fulfilment', about which there seems no more to be said. B. The distressing ideas may make their way, more or less modified but none the less quite recognizable, into the manifest content of the dream. This is the case which raises doubts as to the validity of the wish-theory of dreams and urges further investigation. Dreams of this sort with a distressing

[This paragraph and the two following ones were added in 1919.]

content may either be experienced with indifference, or they may be accompanied by the whole of the distressing affect which their ideational content seems to justify, or they may even lead to the development of anxiety and to awakening.

Analysis is able to demonstrate that these unpleasurable dreams are wish fulfilments no less than the rest. An unconscious and repressed wish, whose fulfilment the dreamer's ego could not fail to experience as something distressing, has seized the opportunity offered to it by the persisting cathexis of the distressing residues of the previous day, it has lent them its support and by that means rendered them capable of entering a dream. But whereas in Group A the unconscious wish coincided with the conscious one, in Group B the gulf between the unconscious and the conscious, between the repressed and the ego, is revealed and the situation in the fairy tale of the three wishes which were granted by the fairy to the husband and wife is realized. See below p. 580 f.n. The satisfaction at the fulfilment of the repressed wish may turn out to be so great that it counterbalances the distressing feelings attaching to the day's residues [cf. p. 453]; in that case the feeling-tone of the dream is indifferent in spite of its being on the one hand the fulfilment of a wish and on the other the fulfilment of a fear. Or it may happen that the sleeping ego takes a still larger share in the constructing of the dream, that it reacts to the satisfying of the repressed wish with violent indignation and rudely puts an end to the dream with an outburst of anxiety. Thus there is no difficulty in seeing that unpleasurable dreams and anxiety dreams are just as much wish-fulfilments in the sense of our theory as are straightforward dreams of satisfaction.

Unpleasurable dreams may also be 'punishment dreams'. [See p. 433 ff.] It must be admitted that their recognition means in a certain sense a new addition to the theory of dreams. What is fulfilled in them is precisely an unconscious wish, namely a wish that the dreamer may be punished for a repressed and forbidden wish-impulse. To that extent dreams of this kind fall in with the explanation that has been laid down here that the motive force for constructing a dream must be provided by a wish belonging to the unconscious. A closer psychological analysis, however, shows how they differ from other wishful dreams. In the cases forming Group B the dream-constructing

wish is an unconscious one and belongs to the repressed. While punishment-dreams thus lack a censorship, they do not, it must be reckoned as belonging to the repressed from the 'ego'. Thus punishment-dreams are the powerful way in which the ego may have a greater share than was possible in the construction of dreams. The mechanism of wish-fulfilment would in general be greatly simplified by instead of the contrast between consciousness and unconsciousness we were to speak of that between the ego and the repressed. This cannot be done however without taking account of the processes governing the psychoneuroses and for that reason it has not been carried out in the present work. I would only add that punishment-dreams are not in general subject to the condition that the day's residues shall be of a distressful kind. On the contrary they are most often where the repression is the case where the day's residues are thoughts of a satisfying nature but the satisfaction which they express is a forbidden one. The only true dream-type that appears in the mental stream as their direct representative is that as in the case of dreams belonging to [illegible]. The essential character of punishment-dreams would thus be that in this case the dream-constructing wish is not an unconscious one derived from the repressed [illegible] but one that may have come into opposition to the ego through the repression and at the same time an unconscious one [illegible].

I will report a dream of my own[1] in order to illustrate what I have just said and to point out the way in which the dream-work deals with a residue of distressful [illegible] from the previous day.

I [illegible] *I am to say to you from that I had a present means for her something quite sp[illegible] She was angry with me and refused [illegible] I answered her [illegible] on the contrary [illegible] very glad to hear and began to ar[illegible] but suddenly I felt sorry, and said I would send a sum of money [illegible] At once [illegible] disappeared [illegible] Meanwhile I had got out of my bed [illegible] I saw [illegible] for a reference to a person [illegible] of the street [illegible] was [illegible] was [illegible] [illegible] [illegible]

[illegible] *office. He* [illegible] *steal', which* [illegible] *beard, as* [illegible] *cupboard. I* [illegible] *I was* [illegible] *with my heart beating rapidly. My* [illegible] *it was two thirty.*

Once again it is impossible for me to present a complete analysis. I must restrict myself to bringing out a few salient points. That string of ideas from the previous day were what gave rise to the dream: we had been without news of Otto for over a week. It is easy to see that the content of the dream expressed a conviction that he had been murdered or killed. Energetic efforts were clearly being made at the beginning of the dream to refute the distressing thoughts by their contrary. I had such highly agreeable news to communicate: something about money being sent [illegible] distribution. The sum of money was derived from an unpleasant occurrence in my medical practice. It was an attempt at a complete diversion from the topic. But these efforts failed. My wife suspected something and refused to listen to me. The disguises were then cast off and it seemed to me that it was right to repress [illegible] from everywhere. It was as though I were saying to myself: I must send back his letters and I shall have to communicate what he says to his brothers and sisters and their parents. And [illegible] suddenly answered to the answer which had been latent. Then the dream set about giving direct expression to what it had first sought to avoid, although the ideal [illegible] was still shown at work in the background. The change of [illegible] in the dream is to be understood as what is [illegible] has described as 'secondary elaboration' [Cf above, p. 454]. We can [illegible] what it was that produced the dream: we [illegible] by giving expression to my distressing thoughts. My wife must appear as someone talking, but as soon as [illegible] had been a keen mountaineer. He was not [illegible] and [illegible]

meant that the place of the accident that I *now* feared had been taken by an *earlier*, sporting one for he had had a fall during a skating expedition and broken his thigh. The way in which he was dressed, on the other hand, which made him look like a scout at once recalled someone younger—certain traits of the grandson while the grey hair reminded me of the latter's father, our son-in-law, who had been hard hit by the war. What could this mean? But I have said enough of it. The lavatory in a store-closet and the cupboard from which he wanted to take something on which he wanted to put something in the dream—these associations reminded me unmistakably of an accident of my own which I had brought on myself when I was between two and three years old. I had climbed up on to a stool in the store-closet to get some thing or other that was lying on a cupboard or table. The stool had tipped over and its corner had struck me between my lower jaw, I might easily I repeated have knocked out a few of my teeth. The recollection was accompanied by an admonitory thought: 'That serves you right!'—and this seemed as though it was a hostile impulse aimed at the gallant soldier. Deeper analysis at last enabled me to discover what the concealed impulse was which might have found satisfaction in the dreaded accident to my son. It was the envy which is felt for the young by those who have grown old, but which they believe they have completely stifled. And there can be no question that it was precisely the *strength* of the painful emotion which would have arisen if such a misfortune had really happened that caused that emotion to seek out a repressed wish-fulfilment of this kind in order to find some consolation.[1]

I am now in a position to give a precise account of the part played in dreams by the unconscious wish. I am ready to admit that there is a whole class of dreams the *stimulation* to which arises principally or even exclusively from the residues of day-time life, and I think that even my wish that I might at long last become a Professor Extraordinarius might have allowed me to sleep through the night in peace if my worry over my friend's health had not still persisted from the previous day [p. 2 n.]. But the worry alone could not have made a dream. The *motive*

[1] [Cf. p. 7, footnote.]

[2] [This dream is discussed briefly in its possible telepathic aspect at the beginning of Freud's paper on 'Dreams and Telepathy' (1922a).]

*force* which the dream required had to be provided by a wish: it was the business of the worry to get hold of a wish to act as the motive force of the dream.

The position may be explained by an analogy. A daytime thought may very well play the part of *entrepreneur* for a dream, but the *entrepreneur*, who, as people say, has the idea and the initiative to carry it out, can do nothing without capital: he needs a *capitalist* who can afford the outlay; and the capitalist who provides the psychical outlay for the dream is invariably and indisputably, whatever may be the daytime source of the previous day's *a wish from the unconscious*.[1]

Sometimes the capitalist is himself the *entrepreneur*; and indeed in the case of dreams this is the commoner event: an unconscious wish is stirred up by daytime activity and proceeds to construct a dream. So, too, the other possible variations in the economic situation that I have taken as an analogy have their parallel in dream processes. The *entrepreneur* may himself make a small contribution to the capital, several *entrepreneurs* may apply to the same capitalist, several capitalists may combine to put up what is necessary for the *entrepreneur*. In the same way, we come across dreams that are supported by more than one dream-wish; and so forth with other similar variations, which could easily be run through but which would be of no further interest to us. We must reserve until later what remains to be said of the dream-wish.

The *tertium comparationis* [third element of comparison] in the analogy that I have just used—the quantity[2] put at the disposal of the *entrepreneur* in an appropriate amount—is capable of being applied in still greater detail to the purpose of elucidating the structure of dreams. In most dreams it is possible to detect a central point which is marked by peculiar sensory intensity, as I have shown on pp. [illegible] and [illegible]. This central point is as a rule the direct representation of the wish-fulfilment; for if we undo the displacements brought about by the dream-work we find that the *psychical intensity* of the elements in the dream-thoughts has been replaced by the *sensory intensity* of the

[1] [These last two paragraphs are quoted verbatim by Freud at the end of his analysis of Dora's first dream (*A Fragment of an Analysis of a Case of Hysteria* (1905*e*), *S.E.* 7, 77), which he comments, in a complete reversal of the present view:

[2] [Of capital in the case of the analogy and of psychical energy in the case of a dream.]

elements in the content of the dream. These elements may be *derivatives* of the wish-impulse which have nothing to do with its fulfilment, but turn out to be derivatives of distressing thoughts that run contrary to the wish. But owing to their being in what is often an artificially established connection with the central element, they have acquired enough intensity to become capable of being represented in the dream. Thus the wish to fulfil ment's power of bringing about representation is diffused over a certain sphere surrounding it within which all the elements including even those possessing no means of their own become empowered to obtain representation. In the case of dreams that are actuated by several wishes, it is easy to delimit the spheres of the different wish-fulfilments, and gaps in the dream may often be understood as frontier zones between those spheres.[1]

Though the preceding considerations have reduced the importance of the part played by the day's residues in dreams, it is worth while devoting a little more attention to them. It must be that they are essential ingredients in the formation of dreams, since experience has revealed the surprising fact that in the content of every dream some link with a recent day's impression – often of the most insignificant sort – is to be detected. We have not hitherto been able to explain the necessity for this addition to the mixture that constitutes a dream (see p. [illegible]). And it is even possible that, if we bear from our method the part played by the unconscious wish, we shall then seek for information from the psychology of the neuroses. We learn from the latter that an unconscious idea is as such quite incapable of entering the preconscious and that it can only exercise any effect there by establishing a connection with an idea which already belongs to the preconscious, by transferring its intensity on to it and by getting itself covered by it. Here we have the fact of transference,[2] which provides an explanation of so many striking

[1] A particularly clear summary of the part played in the day's residues in the construction of dreams will be found in the course of Freud's short paper, [1913*a*.]

[2] In the later writings Freud regularly uses the same word ('transference') for bringing unconscious and preconscious thoughts and unrelated psychological processes. First discovered by him as occurring in the course of psychoanalytic treatment (where the process of transference of affect to a contemporary object-feeling which is then applied and still unconsciously adjusted to an earlier one), see e.g. Freud (1905*e*,

phenomena in the mental life of neurotics. The preconscious idea, which thus acquires an undeserved degree of intensity, may either be left unaltered by the transference or it may have a modification forced upon it, derived from the content of the idea which effects the transference. I hope I may be forgiven for drawing analogies from everyday life, but I am tempted to say that the position of a repressed idea resembles that of an American dentist in this country: he is not allowed to set up in practice unless he can make use of a legally qualified medical practitioner to serve as a stalking-horse and to act as a 'cover' in the eyes of the law. And just as it is not exactly the physicians with the largest practices who form alliances of this kind with dentists, so in the same way preconscious or conscious ideas which have already attracted a sufficient amount of the attention that is operating in the preconscious will not be those chosen to act as covers for a repressed idea. The unconscious prefers to weave its connections round preconscious impressions and ideas which are either indifferent and have thus had no attention paid to them, or have been rejected and have thus had attention promptly withdrawn from them. It is a familiar article in the doctrine of association, and one which has been entirely confirmed by experience, that an idea which has formed a very intimate tie in one direction, tends, as it were, to repel whole groups of new ties. I once attempted to base a theory of hysterical paralyses on this proposition.[2]

If we assume that the same need for transference on the part of repressed ideas which we have discovered in analysing the neuroses is also at work in dreams, two of the riddles of the dream are solved at a blow: the fact, namely, that every analysis of a dream shows some recent impression woven into its texture and that this recent element is often of the most trivial kind [p. [illegible]]. I may add that, as we have already found elsewhere [p. [illegible]], the reason why these recent and indifferent elements so frequently find their way into dreams as substitutes for the most ancient of all the dream-thoughts is that they have least to fear from the censorship imposed by resistance. But while the

Section IV and Freud [illegible]. [The word [illegible] in a [illegible] sense in the present [illegible] was used by Freud in [illegible] pages of Chapter IV of [illegible] (Breuer and Freud, 1895).]

[2] [See Section IV of Freud 1893c.]

fact that [illegible] elements are [illegible] is explained by their freedom from censorship; the fact that *recent* elements [illegible] with such irregularity points to the existence of a [illegible] transference. Both groups of impressions satisfy the demand of the repressed for material that is still [illegible] associations: the indifferent ones because they have given no occasion for the formation of many ties, and the recent ones because they have not yet had time to form them.

It will be seen, then, that the day's residues, among which we may now include the indifferent impressions, not only *borrow* something from the [illegible] when they succeed in taking a share in the formation of a dream-content, the unsanctioned force which is at the disposal of the repressed wish; but that they also *offer* the unconscious something indispensable—namely, the necessary point of attachment for a transference. If we wished to penetrate more deeply at this point into the processes of the mind, we should have to throw more light upon the interplay of excitations between the preconscious and the unconscious—a subject towards which the study of the psychoneuroses draws us, but upon which, as it happens, dreams have no help to offer.

I have only one thing more to add about the day's residues. I hope it will be needless to say that it is they that are the true disturbers of sleep and not dreams, which on the contrary are undertaken to guard it. I shall return to this point later. [See p. 575 ff.]

We have so far been studying dream-wishes: we have traced them from their origin in the recent and the *infantile* and have analysed their relations to the day's residues which in their turn may either be wishes or psychical impulses of some other kind or simply recent reasons. In this way we have allowed room for every claim that may be raised by any of the many factors making themselves felt on behalf of the importance of the part played by them in the process of constructing dreams. It is not impossible, even, that our account may have provided an explanation of the extreme cases in which a dream, pursuing the activities of daytime, arrives at a happy solution of some unsolved problem of waking life. All we need is an example of this kind, so that we might analyse it and trace the source of the intelligent or repressed wishes whose help has been enlisted and

[See above, p. 64 f. An instance of this is mentioned in a footnote at the end of Section II of *The Ego and the Id*. Freud, 1923*b*.]

has to [illegible] of [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] for the [illegible] of a wish. The answer to this question must throw light on the psychical nature of wishing; and I propose to give the answer by reference to our schematic picture of the psychical apparatus.

There can be no doubt that that apparatus has only reached its present perfection after a long period of development. Let us attempt to carry it back to an earlier stage of its functioning capacity. Hypotheses, whose justification must be looked for in other directions, tell us that at first the apparatus's efforts were directed towards keeping itself so far as possible free from stimuli;[1] consequently its first structure followed the plan of a reflex apparatus, so that any sensory excitation impinging on it could be promptly discharged along a motor path. But the exigencies of life interfere with this simple function, and it is to them, too, that the apparatus owes the impetus to further development. The exigencies of life confront it first in the form of the major somatic needs. The excitations produced by internal needs seek discharge in movement, which may be described as an 'internal change' or an 'expression of emotion'. A hungry baby screams or kicks helplessly. But the situation remains unaltered, for the excitation arising from an internal need is not due to a force producing a *momentary* impact but to one which is in continuous operation. A change can only come about if in some way or other (in the case of the baby, through outside help) an 'experience of satisfaction' can be achieved which puts an end to the internal stimulus. An essential component of this experience of satisfaction is a particular perception (that of nourishment, in our example) the mnemic image of which remains associated thenceforward with the memory trace of the excitation produced by the need. As a result of the link that has thus been established, next time this need arises a psychical

1 [This is the so-called [illegible] of [illegible] the opening pages of *Beyond the Pleasure Principle* [illegible] already a fundamental assumption [illegible] [illegible] [illegible] Breuer and Freud [illegible] paragraph is already [illegible] Project [illegible] Freud [illegible]]

[illegible] perceptual [illegible] the perception [illegible] essential [illegible] of the original [illegible] we call a wish, the [illegible] of the perceptual [illegible] the [illegible] wish [illegible] of [illegible] is a path [illegible] the excitation produced by the need to a [illegible] of perception. Nothing prevents us from [illegible] there was a primitive state of the psychical [illegible] in which this path was actually traversed—that is, in which a wish led to a hallucinatory [illegible]. It is characteristic of this first psychical activity that it [illegible] the memory of a perception which was linked with the satisfaction of the need.

[illegible] experience must have changed this primitive [illegible] into the more expedient secondary one. The establishment of a perceptual identity [illegible] the short path of regression within the [illegible] does not have the same result elsewhere in the mind as it does at the [illegible] perception from which [illegible] proceeds. It leaves the treed pressure [illegible] external world [illegible] an experience [illegible] not [illegible] as an ultimate [illegible] but [illegible] many processes and hungry impulses will exhibit their whole psychical activity in the service of the perception [illegible] wish. In order to arrive at a [illegible] expenditure of psychical force it is necessary to bring the regression [illegible] before it becomes complete so that it does not proceed beyond the mnemonic image, and [illegible] to seek out other paths which lead eventually to the desired perceptual identity, being established from the direction of the external world.[1] This [illegible] of the regression and the [illegible] diversion of the excitation become the business of a second system, which has its control of voluntary movement [illegible] at its first use that is, makes use of movement for purposes [illegible] irrelevant. But [illegible] the employment [illegible] which is spun out [illegible] the mnemonic image [illegible] the manner that will [illegible] the perceptual identity

[illegible] sometimes perceptual identity with the existence of satisfaction.]

[1] *Footnote added* [illegible] later work it becomes evident that there must be a means of reality-testing [illegible] thought to see whether they are real or not].

ments that have to be pursued.'

on p. 598 ff.)

perceptions more? I do not know even though this critical watchman goes to rest, and we have proof that its interests are not always directed upon the power of movement. No matter what impulses from the normally inhibited *Ucs* may pounce upon the stage we need feel no concern, they remain harmless, since they are unable to set in motion the motor apparatus by which alone they might modify the external world. The state of sleep guarantees the security of the citadel that must be guarded. The position is less harmless when what I mean about the displacement of forces is not the nightly relaxation in the critical censorship's output of force but a pathological reaction in that force or a pathological intensification of the unconscious excitations while the preconscious is still cathected and the gateway to the power of movement stands open. When this is so, the watchman is overpowered, the unconscious excitations overwhelm the *Pcs*, and then obtain control over our speech and actions, or they forcibly bring about hallucinatory regression and direct the course of the apparatus which was not designed for their use by virtue of the attraction exercised by perceptions on the distribution of our psychical energy. To this state of things we give the name of psychosis.

We are now well on the way to proceeding further with the erection of the psychological scaffolding, which we stopped at the point at which we introduced the two systems *Ucs* and *Pcs*. But there are reasons for continuing a little without consideration of wishes as the sole psychical motive force for the construction of dreams. We have accepted the idea that the reason why dreams are invariably wish fulfilments is that they are products of the system *Ucs* whose activity knows no other aim than the fulfilment of wishes and which has at its command no other forces than wishful impulses. If we insist, for even a moment longer, upon our right to base such far-reaching psychological speculations upon the interpretation of dreams, we are in duty bound to prove that those speculations have enabled us to insert dreams in a context which can include other psychical structures as well. If such a thing as a system *Ucs* exists (or something analogous to it for the purposes of our discussion), dreams cannot be its only manifestation, every dream may be a wish-fulfilment, but apart from dreams there must be other forms of

abnormal wish-fulfilments. And it is a fact that [illegible] evening as psychoneurotic symptoms [illegible] a wish-proposition, which asserts that *they too are to be regarded as fulfilments of unconscious wishes*.[1] Our examination makes the dream only the first member of a class which is of the greatest significance to psychiatrists and an understanding of which opens the solution of the purely psychological side of the problem of psychiatry.[2]

The other members of this class of wish-fulfilments (hysterical symptoms, for instance) possess one essential characteristic, however, which I cannot discover in dreams. I have learnt from the researches which I have mentioned elsewhere in the course of this work that in order to bring about the formation of a hysterical symptom *both* currents of our mental life must converge. A symptom is not merely the expression of a repressed unconscious wish; a wish from the preconscious which is opposed by the same symptom must also be present. So that the symptom will have *at least* two determinants, one arising from each of the systems involved in the conflict. As in the case of dreams there are no limits to the further determinants that may be present to the overdetermination of the symptom.[3] The determinant which does not arise from the *Ucs.* is invariably, so far as I know, a train of thought reacting against the unconscious wish—a self-punishment, for instance. I can therefore make the quite general assertion that *a hysterical symptom develops only where the fulfilments of two opposing wishes, arising each from a different psychical system, are able to converge in a single expression*. (Compare in this connection my most recent observations on the origin of hysterical symptoms in my paper on hysterical phantasies and their relation to bisexuality.[4] [Freud, 1908a.] Examples would serve very little purpose here, since not [illegible] but an exhaustive examination of the complications involved

[1] [*Footnote added* 1914:] On the other hand, our psychoanalytic treatment corresponds to the unconscious wish-fulfilment and attempts to create the psychical situation—transference and the like—in which the fulfilment is to take place.

[2] *Footnote added* 1914: As [illegible] known, I have since dealt with the subject of dreams and wish-fulfilment in a short popular work [illegible] by Brill, [illegible] was published at New York. [Translated by Jackson.]

[3] [Cf. Freud to Breuer and Freud, 1895, Chapter IV, Section 1, Observation 3.]

[4] [This sentence was added in 1911.]

[illegible] I carry conviction. I wish therefore to give my assertion to [illegible] and to find an example in order to make the [illegible] and the [illegible] process. In one of my women [illegible] hysteria a symptom turned out to be on the one [illegible] of a wish that is, that she might be [illegible] pregnant and have as many children with a further wish, added after the meaning of having them by as many men as possible. A powerful [illegible] impulse had sprung up against this [illegible] wish. And since the symptom [illegible] her figure and her good looks as a result of her vomiting and so [illegible] cease to be attractive to any one, the symptom was also [illegible] to the punitive train of thought as well, and since it was permitted by both sides it could become a reality. This was the same method of treating a wish [illegible] as was adopted by the Jarl's son queen towards the Roman triumvir Crassus: he seeing that he had embarked on his expedition against Parthia out of greed, she ordered molten gold to be poured down his throat when he was dead. Now, as we said, we have what we wanted. But [illegible] we still do not know a great deal. A dream is a thought [illegible] that does express the fulfilment of a wish; but the unconscious, it seems as though the dominant, preconscious system [illegible] censures in this [illegible] upon a certain number of [illegible]. Nor is it possible as a general rule to find a train of thought opposed to the dream wish and, as its counterpart, realized in the dream. [illegible] dream analyses do we come upon signs of [illegible] creations, [illegible] for instance my friend R[illegible] in the dream of my own with the [illegible]. But we can find the missing [illegible] from the preconscious elsewhere. Whereas we wish from the [illegible] to find expression in the dream, [illegible] censures it, severely and, the dream system would [illegible] to suppress that wish by burying it in the [illegible] which it alone has access to, producing in the [illegible] the [illegible] and [illegible] that was the result of the wish [illegible].

[illegible] interested was on the part of the [illegible] to step exercises a general [illegible] on the formation of dreams. [illegible] the [illegible] by the man who was

[illegible] was [illegible] from the theory of [illegible] by [illegible] whom all of the [illegible] research into hypnotism

led to refer it to the glare of light coming from the next room that his clothes-body might be on fire. The latter drew the inference in a dream instead of [illegible] himself to be woken up by the glare; and we have suggested that one of the psychical forces responsible for this result was a wish which prolonged by that one moment the life of the boy whom he pictured in the dream. Other wishes originating from the repressed probably existed; but since we are unable to analyse the dream [illegible] we may assume that a further motive force in the production of the dream was the latter's need to sleep, his sleep, like the child's life, was prolonged by one moment by the dream. Let the dreamer call out such a motive for [illegible] I shall have to wake up. In every other dream just as in this one, the wish to sleep lends its support to the unconscious wish. On page [illegible] I described some dreams which appeared openly as dreams of convenience. But in fact all dreams can claim a right to the same description. The interpretation of the wish to continue sleeping is most easy to be seen in arousal dreams, which mould external sensations in such a way as to make them compatible with a continuance of sleep; they weave them into a dream in order to deprive [illegible] of any possibility of acting as reminders of the external world. That same wish must, however, play an equal part in allowing the occurrence of all other dreams; [illegible] it may only be in a few that they threaten to shake the sleeper out of his sleep. In some cases when a dream carries things too far, the *Pcs.* says to consciousness: Never mind, go on sleeping, it's only a dream. (See p. 488 f.) But this description is general: the attitude of our dominant mental activity towards dreams [illegible] might be more explicitly expressed. I am driven to conclude that *throughout our whole sleeping state we know in fact as certainly that we are dreaming as we know that we are sleeping.* We must not pay too much attention to the counter-argument that our consciousness is never brought to bear on the latter piece of knowledge and that it is only brought to bear on the former on particular occasions when the censorship feels that it has, as it were, been taken off its guard.

On the other hand[1] there are some people who are quite clearly aware during the night that they are asleep and dreaming and who thus seem to possess the faculty of consciously directing their dreams. If, for instance, a dreamer of this kind

[1] [This paragraph was added in 1909.]

is dissatisfied with the turn taken by a dream, he can break it off without waking up and start it again in another direction—just as a popular dramatist may under pressure give his play a happier ending. Or another time, if his dream has led him into a sexually exciting situation, he can think to himself: 'I won't go on with this dream any further and exhaust myself with an emission, I'll hold it back for a real situation instead.'

The Marquis d'Hervey de Saint-Denys [1867, 268ff.], quoted by Vaschide (1911, 139), claimed to have acquired the power of accelerating the course of his dreams just as he pleased, and of giving them any direction he chose. It seems as though in his case the wish to sleep had given place to another preconscious wish, namely to observe his dreams and enjoy them. Sleep is just as compatible with a wish of this sort as it is with a mental reservation to wake up if some particular condition is fulfilled (e.g. in the case of a nursing mother or wet-nurse [p. 223 f.]). Moreover, it is a familiar fact that anyone who takes an interest in dreams remembers a considerably greater number of them after waking.

Ferenczi (1911),[1] in the course of a discussion of some other observations upon the directing of dreams, remarks: 'Dreams work over the thoughts which are occupying the mind at the moment from every angle, they will drop a dream-image if it threatens the success of a wish-fulfilment and will experiment with a fresh solution, till at last they succeed in constructing a wish-fulfilment which satisfies both agencies of the mind as a compromise.'[2]

[1] [This paragraph was added in 1914.]

[2] [This paragraph was added as a footnote in 1914 and included in the text in 1930.]

## (D)

## AROUSAL BY DREAMS—THE FUNCTION OF DREAMS—ANXIETY DREAMS

Now that we know that all through the night the preconscious is concentrated upon the wish to sleep, we are in a position to carry our understanding of the process of dreaming a stage further. But first let us summarize what we have learnt so far.

The situation is this. Latent residues of the previous day have been left over from the activity of waking life and it has not been possible to withdraw the whole cathexis of energy from them; or the activity of waking life during the course of the day has led to the stirring up of an unconscious wish. Or these two events have happened in combination. We have already discussed the various possibilities in this connection. The unconscious wish links itself up with the day's residues and effects a transference on to them. This may happen either in the course of the day or not until a state of sleep has been established. A wish now arises which has been transferred on to the recent material or a recent wish, having been suppressed, gains fresh vitality by being reinforced from the unconscious. This wish seeks to force its way along the normal path taken by thought-processes, through the *fore*-conscious to which, indeed, it in part belongs by consciousness. But it comes up against the censorship, which is still functioning and to the influence of which it now succumbs. At this point it takes on the distortion for which the way has already been paved by the transference of the wish on to the recent material. So far it is on the way to becoming an obsessive idea or a delusion or something of the kind—that is, a *thought* which has been intensified by transference and distorted in its expression by censorship. Its further advance is halted however by the sleeping state of the preconscious. The probability is that that system has protected itself against the invasion by withdrawing its own excitation. The dream process consequently enters on a regressive path, which lies open to it precisely owing to the peculiar nature of the state of sleep, and is forced along that path by the attraction exercised on it by groups of memories, some of these memories themselves existing in the form of

visual cathexes and not as translations into the terminologies of the later systems [Cf. p. 546.] In the course of its regressive path the dream-process acquires the attribute of representability. I shall deal later with the question of compression [p. 595]. It has now completed the second portion of its zigzag journey. The first portion was a progressive one, leading from the unconscious scenes or phantasies to the preconscious; the second portion led from the frontier of the censorship back again to perception. But when the content of the dream-process has become perceptual—by that fact it has, as it were, found a way of evading the obstacle put in its way by the censorship and the state of sleep in the *Pcs*. [Cf. p. 536.] It succeeds in drawing attention to itself and in being noticed by consciousness.

For consciousness, which we look upon in the light of a sense-organ for the apprehension of psychical qualities, is capable in waking life of receiving excitations from two directions. In the first place, it can receive excitations from the periphery of the whole apparatus, the perceptual system; and in addition to this it can receive excitations of pleasure and unpleasure, which prove to be almost the only psychical qualities attaching to transpositions of energy in the inside of the apparatus. All other processes in the systems, including the *Pcs*., are lacking in any psychical quality and so cannot be objects of consciousness except in so far as they bring pleasure or unpleasure to perception. We are thus driven to conclude that *these excitations of pleasure and unpleasure automatically regulate the course of cathectic processes*. But in order to make more delicately adjusted performances possible, it later became necessary to make the course of processes dependent upon the presence or absence of unpleasure. For this purpose the *Pcs*. system needed to have qualities of its own which could attract consciousness, and it seems highly probable that it obtained them by linking the preconscious processes with the mnemic system of indications of speech, a system not without quality. [See p. 615 n.] By means of the qualities of this system consciousness, which had hitherto been a sense-organ for perceptions alone, now became a sense-organ for a portion of our thought-processes. Now, therefore, there are, as it were, two sensory surfaces, one directed towards perception and the other towards the preconscious thought-processes.

I must assume that the state of sleep makes the sensory surface of consciousness which is directed towards the *Pcs* far more insusceptible to excitation than the surface directed towards the *Ucs* systems. Moreover, this abandonment of interest in thought processes during the night has a purpose: thinking is to come to a standstill for the *Pcs* requires sleep. Once, however, a dream has become a *perception*, it is in a position to excite consciousness by means of the qualities it has now assumed. This sensory excitation proceeds to perform what is its essential function: it directs a part of the available psychic energy on the *Pcs* into attention to what is causing the excitation. [See p. 511.] It must therefore be admitted that every dream has an *arousing* effect: that it sets a part of the equipment at the disposal of the *Pcs* in action. The dream is then submitted by this agency to the influence which we have described as secondary revision with an eye to consecutiveness and intelligibility. That is to say, the dream is treated by it just like any other perceptual content, it is met by the same anticipatory ideas in so far as this fits the matter at hand. [p. 491.] So far as this third portion of the dream-process has a direction it is once again a progressive one.

I have had to stand against a widespread misunderstanding in order to assert that the characteristic features of these dream-processes will not be out of place. A very attractive conception has been put forward by Goblot [1898, 264 ff.], suggested no doubt by the riddle of Maury's guillotine dream [p. 20 f.]. He seeks to show that a dream occupies no more than the transition period between sleeping and waking. The process of awakening takes a certain amount of time, and during that time the dream occurs. We recognize that the final dream-image was so powerful that it compelled us to wake; whereas in fact it was not so powerful because at that moment we were already on the point of waking. Dreams never can reveal a commencement.[1]

It has already been pointed out by Degas [1898, 8] that Goblot would have to disregard many facts before he could assert his thesis generally. Dreams occur from which we do not awaken; for instance, some in which we dream that we are dreaming. With our knowledge of the dream-work we could not possibly agree that it only covers the period of awakening. It seems probable, on the contrary, that the first portion of the dream-work has already begun during the day, under the influence

[1] [A dream is an awakening, not a beginning.]

the preconscious. Its second portion—the modification imposed by the censorship, the attraction exercised by unconscious scenes, and the forcing of its way to perception—now also proceeds all through the night, and in this respect we may perhaps always be right when we express a feeling of having been dreaming all night long, though we cannot say what [see p. 577].

But it seems to me unnecessary to suppose that dream-processes really maintain, up to the moment of becoming conscious, the chronological order in which I have described them—that the first thing to appear is the transferred dream-wish, that distortion by the censorship follows, then the regressive change in direction, and so on. I have been obliged to adopt this order in my description; but what happens in reality is no doubt a simultaneous exploring of one path and another, a swinging of the excitation now this way and now that, until at last it accumulates in the direction that is most opportune, and one particular grouping becomes the permanent one. For certain personal experiences of my own lead me to suspect that the dream-work often requires more than a day and a night in order to achieve its results; and if this is so, we need no longer feel any amazement at the extraordinary ingenuity shown in the construction of the dream. In my opinion even the demand for the dream to be made intelligible at a perceptual event may be put into effect before the dream attracts consciousness to itself. From then onwards however the pace is accelerated; for at that point a dream is treated in the same fashion as anything else that is perceived. It is like a firework which takes hours to prepare but goes off in a moment.

The dream-process has by now either acquired sufficient intensity through the dream-work to attract consciousness to itself and arouse the preconscious—irrespectively of the time and depth of sleep—or its intensity is insufficient to achieve this and it must remain in a state of readiness until, just before waking, attention becomes more mobile and comes to meet it. The memories of dreams appear to operate with comparatively low psychical intensities, or they would be lost at the moment of waking. But this also explains the fact that if we are suddenly woken from deep sleep we usually perceive something that we have dreamt. In such cases, just as when we wake of our own accord, the first thing we see is the perceptual content that has been constructed by the dream-work and is immediately after-

wards we see the perceptual content that is offered to us from outside ourselves.

Greater theoretical interest, however, attaches to the dreams which have the power to rouse us in the middle of our sleep. Bearing in mind the expediency which is everywhere at the root, we may ask why a dream, that is an unconscious wish is given the power to interfere with sleep, that is, with the fulfilment of the preconscious wish. The explanation no doubt lies in relations of energy of which we have no knowledge. If we possessed such knowledge, we should probably find that allowing the dream to take its course and expending a certain amount of more or less detached attention on it is an economy of energy as compared with holding the unconscious as tightly under control at night as in the daytime. [Cf. p. 548.] Experience shows that dreaming is compatible with sleeping: even if it interrupts sleep several times during the night. One wakes up for an instant and then falls asleep again at once. It is like brushing away a fly in one's sleep—a case of *ad hoc* awakening. If one falls asleep again the interruption has been disposed of. As is shown by such familiar examples as the sleep of a nursing mother or wet-nurse [p. 281 f.], the fulfilment of the wish to sleep is quite compatible with maintaining a certain expenditure of attention on some particular direction.

At this point an objection arises, which is based on a better knowledge of unconscious processes. I myself have asserted that unconscious wishes are always active. But in spite of this they seem not to be strong enough to make themselves perceptible during the day. If, however, while a state of sleep prevails an unconscious wish has shown itself strong enough to construct a dream and arouse the preconscious with it, why should this strength fail after the dream has been brought to knowledge? Should not the dream continue to recur perpetually, precisely as the vexatious fly keeps on coming back after it has been driven away? What right have we to assert that dreams get rid of the disturbance of sleep?

It is perfectly true that unconscious wishes always remain active. They represent paths which can always be traversed whenever a quantity of excitation makes use of them. [Cf. p. 553 n.] Indeed it is a prominent feature of unconscious processes that they are indestructible. In the unconscious nothing can be brought to an end, nothing is past or forgotten. This is brought

most vividly home to one in studying the neuroses and especially hysteria. The unconscious path of excitation which tends to discharge in a hysterical attack, immediately becomes traversable once more when sufficient excitation has accumulated. A humiliation that was experienced thirty years ago acts exactly like a fresh one throughout the thirty years as soon as it has obtained access to the unconscious sources of emotion. As soon as the memory of it is touched, it springs into life again and shows itself capable of exciting an affect which has a motor discharge in an attack. It is precisely the point at which psychotherapy has to intervene. Its task is to make it possible for the unconscious processes to be dealt with finally and destroyed. For the fading of memories and the emotional weakness of impressions which are no longer recent, which we are accustomed to regard as self-evident and to explain as a primary effect of time upon mental memory-traces, are in reality secondary modifications which are only brought about by laborious work. What performs this work is the preconscious and *psychotherapy can pursue no other course than to bring the [illegible] under the domination of the Pcs.*[1]

Thus there are two possible outcomes for any particular unconscious excitatory process. Either it may be left to itself—in which case it eventually withdraws as though by water-power at some point and on this single occasion leads to a discharge of its excitation in motor movement, or it may come under the influence of the preconscious and its excitation, instead of being discharged, may be *bound* by the preconscious. *In [illegible] the unconscious occurs in the process of dreaming.* [See p. 600.] [illegible] the excitation in the *Pcs* which goes halfway to meet the unconscious attempt has become perceptible, has been submitted to the excitation in consciousness. It is the direct transformation into motor discharge and makes it powerless—at least as a [illegible]. It is true that the dreamer wakes from a dream-start, yet he readily has brushed away the fly that was the occasion of his sleep. It begins to dawn on us that it is not expedient or economical to allow the unconscious wish to trace its course to leave the path to regression open to it, so that it can construct a dream, and then to bear the dream and dismiss it with a small expenditure of preconscious work. Rather than to complete

[1] [The last clause of this sentence was printed in spaced type only from 1914 onwards (cf. p. [illegible]).]

keeping a tight rein on the unconscious throughout the whole period of sleep. [Cf. p. 567.] It was not to be expected that dreaming, even though it may originally have been a process without a useful purpose, would not have procured itself some function in the interplay of mental forces. And we can now see what that function is. Dreaming has taken on the task of bringing back under control of the preconscious the excitation in the *Ucs.* which has been left free; in so doing, it discharges the *Ucs.* excitation, serves it as a safety-valve and at the same time preserves the sleep of the preconscious in return for a small expenditure of waking activity. Thus, like all the other psychical structures in the series of which it is a member, it constitutes a compromise; it is in the service of both of the two systems, since it fulfils the two wishes in so far as they are compatible with each other. If we turn back to the 'excretion theory' of dreams put forward by Robert [1886], which I explained on p. 78 ff., we shall see at a glance that in its essence we must accept his account of the *function* of dreams, though differing from him in his premises and in his view of the dream-process itself. [See p. 177 f.][1]

The qualification 'in so far as the two wishes are compatible

[1] [*Footnote added* 1914:] Is this the only function that can be assigned to dreams? I know of no other. It is true that Maeder [1912] has attempted to show that dreams have other, 'secondary', functions. He started out from the correct observation that some dreams contain attempts at solving conflicts, attempts which are later carried out in reality and which thus behave as though they were trial practices for waking actions. He therefore drew a parallel between dreams and the play of animals and children, which may be regarded as practice in the operation of innate instincts and as preparation for serious activity later on, and put forward the hypothesis that dreams have a '*fonction ludique*'. A little before Maeder, Alfred Adler, too, had insisted that dreams possessed a function of 'thinking ahead'. (In an analysis which I published in 1905 ['Fragment of an Analysis of a Case of Hysteria', Part II], a dream, which could only be regarded as expressing an intention, was repeated every night until it was carried out. [Cf. above, p. 190.])

A little reflection will convince us, however, that this 'secondary' function of dreams has no claim to be considered as a part of the subject of dream-interpretation. Thinking ahead, forming intentions, sketching out attempted solutions which may perhaps be realized later in waking life, these and many other similar things are productions of the unconscious and preconscious activity of the mind; they may persist in the state of

the [illegible] indicates the degree [illegible] our psychical economy. Neurotic symptoms show [illegible] two wishes are [illegible] other. [illegible] and [illegible] the [illegible] [illegible] allow the [illegible] [illegible] and precise [illegible] they make it possible for the [illegible] [illegible] to some extent [illegible] [illegible] of a hysterical [illegible] but let us suppose that a neurotic patient is unable to [illegible] which we recognize as a symptom. If we succeed by [illegible] him to carry out the act which he believes he must [illegible] the consequence will be an attack of anxiety; and indeed the occurrence of an anxiety attack in the street is often the precipitating cause of the onset of an agoraphobia. We see, therefore, that the symptom has been constructed in order to avoid an outbreak of anxiety; the phobia is erected like a fortress in front of the threatened anxiety.

Our discussion cannot be carried any further without ex-

[illegible]

with each other supplies a hint at the possible case in which the function of dreaming may come to grief. The dream-process is allowed to begin as a fulfilment of an unconscious wish; but if that attempted wish-fulfilment jars upon the preconscious so violently that it is unable to continue sleeping, then the dream has made a breach in the compromise and has failed to carry out the second half of its task. In that case the dream is immediately broken off and replaced by a state of complete waking. Here again it is not really the fact of the dream's having now to appear in the role of a *disturber* of sleep instead of in its normal one of a guardian of sleep, and it is that need not prejudice us against its having a useful purpose. This is not the only instance in the organism of a contrivance which is normally useful becoming useless and disturbing as soon as the conditions that give rise to it are somewhat modified, and the disturbance at least serves the new purpose of drawing attention to the modification and of setting the organism's regulative machinery in motion against it. What I have in mind is of course the case of anxiety-dreams; and in order that I may not be thought to be evading this evidence against the theory of wish-fulfilment whenever I come across it, I will at all events give some hints of their explanation.

There is no longer any logical contradictory to us in the notion that a psychical process which develops anxiety can nevertheless be the fulfilment of a wish. We know what it can be explained by the fact that the wish belongs to one system, the *Ucs.*, while it has been repudiated and suppressed by the other system, the *Pcs.* Even where psychical health is perfect, the subjugation of

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sleep as the day's residues and combine with an unconscious wish. I propose to call the forming of a dream-thought from these materials during sleep a dream-wish. It is the existence of preconscious waking thoughts, the product of which may be revealed to us by the analysis of dreams or of other phenomena, that has long led us to regard dreams as identical with their manifest content. We must now beware especially of the mistake of confusing dream-wishes with dream-thoughts. [Footnote added 1914:] The opinion above and a passage at the end of the discussion of Case I in Breuer's paper on Theoretical [illegible]

[Footnote added 1909:] A wish-fulfilment which is much more important than that of removing a disturbance of sleep, and nevertheless is unknown to the dreamer, is the fulfilment of a wish to obtain pleasure. But the question then arises: In whom? In the person who has the wish, of course. But as we know a dreamer's relation to his wishes is a quite peculiar one. He repudiates them and censors the person has no liking for them,

ance of the part played by the affects in these processes, but we can show also imperfectly in the present connection. Let us assume then that the suppression of the *Ucs.* is necessary above all because, if the course of ideas in the *Ucs.* were left to itself, it would generate an affect which was originally of a pleasurable nature, but became unpleasurable after the process of repression had occurred. The purpose and the result too, of suppression is to prevent the release of unpleasure. The suppression extends over the ideational content of the *Ucs.*, since the release of unpleasure might start from that content. This presupposes a quite specific assumption as to the nature of the generation of affect.[1] It is viewed as a motor or secretory function, the key to whose innervation lies in the ideas in the *Ucs.* Owing to the domination established by the *Pcs.* these ideas are, as it were, throttled, and prohibited from sending out impulses which would generate affect. If, therefore, the cathexis from the *Pcs.* ceases, the danger is that the unconscious excitations may release affect of a kind which, as a result of the repression which has already occurred, can only be experienced as unpleasure, as anxiety.

This danger materializes if the dream-process is allowed to take its course. The conditions which determine its realization are that repression must have occurred and that the suppressed wishful impulses shall be able to grow sufficiently strong. These determinants are thus quite outside the psychological framework of dream-formation. If it were not for the fact that our topic is connected with the subject of the generation of anxiety by the sleeping state of the dictatorship of the *Ucs.* during sleep, I should be able to omit any discussion of anxiety-dreams and avoid the necessity for entering in these pages into all the obscurities surrounding them.

The theory of anxiety-dreams, as I have already repeatedly declared, forms part of the psychology of the neuroses.[2] We have nothing more to do with it when once we have indicated its point of contact with the topic of the dream-process. There is only one thing more that I can do. Since I have asserted that neurotic anxiety arises from sexual sources, I can submit some

[1] For this assumption cf. p. 418 and footnote.

[2] The following sentence was added at this point in 1914 but omitted again in 1919 and subsequently. [Anxiety in dreams, I should like to insist, is an anxiety problem and not a dream problem.]

anxiety-dreams to analysis in order to show the sexual material present in their dream-thoughts.[1]

I have good reasons for leaving on one side in the present discussion the copious examples afforded by my neurotic patients, and for preferring to quote some anxiety-dreams dreamt by young people.

It is dozens of years since I myself had a true anxiety-dream. But I remember one from my seventh or eighth year, which I submitted to interpretation some thirty years later. It was a very vivid dream, and in it I saw *my beloved mother with a peculiar, sweetly weeping expression on her features being carried into the room by two or three people with birds' beaks and laid upon the bed*. I awoke in tears and screaming and interrupted my parents' sleep. The strangely draped and unnaturally tall figures with birds' beaks were derived from the illustrations to Philippson's Bible[2] I fancy they must have been gods with falcons' heads from an ancient Egyptian funerary relief. Besides this, the anxiety brought to mind an incident when a son of a *concierge*, who used to play with us on the grass in front of the house when we were children and who I am inclined to think was called Philipp. It seems to me that it was from this boy that I first heard the vulgar term for sexual intercourse, instead of which educated people always use a Latin word, 'to copulate' and which was clearly enough indicated by the choice of the falcons' heads.[3] I must have guessed the sexual significance of the word from the face of my young instructor, who was well acquainted with the facts of life. The expression on my mother's features in the dream was copied from the view I had had of my grandmother a few days before her death as she lay moaning in a coma. The interpretation carried out in the dream by the 'secondary revision' (p. 488) must therefore have been that my mother was dying; the funerary relief furnished me with this. I awoke in anxiety, which did not cease till I had woken my

[1] Some of the connections in which I have since met with this material in the dreams of neurotics will be found in my later views on anxiety. See also pp. 398 ff. and 997.

[2] The illustrated Bible edited by Philippson in the nineteenth century. [Philippson, Ludwig, *Die Bibel oder die heiligen Schriften des Alten Testaments in deutscher Übersetzung*, Second edition, 1858. A footnote to the fourth edition of the present work (1914) adds a number of woodcuts of Egyptian gods, several with birds' heads.]

[3] The German slang term referred to is *vögeln* from *Vogel* 'bird' the ordinary word for 'bird'.

parents up. I remember that I suddenly grew calm when I saw my mother's face, as though I had needed to be reassured that she was not dead. But this secondary interpretation of the dream had already been made under the influence of the anxiety which had developed. I was not anxious because I had dreamt that my mother was dying, but I interpreted the dream in that sense in my preconscious revision of it because I was already under the influence of the anxiety. The anxiety can be traced back, when repression is taken into account, to an obscure and evidently sexual craving that had found appropriate expression in the visual content of the dream.

A twenty-seven-year-old man, who had been seriously ill for a year, reported that when he was between seven and thirteen he had repeatedly dreamt, to the accompaniment of severe anxiety, that *a man with a hat-box was pursuing him; he tried to run away, but seemed to be paralysed and could not move from the spot*. This is a good example of a very common sort of anxiety-dream, which would never be suspected of being sexual. In analysis, the dreamer first came upon a story, dating from a time later than the dream, told him by his uncle, of how he had been attacked in the street one night by a suspicious-looking individual, the dreamer himself concluded from this association that he may have heard of some similar episode at the time of the dream. In connection with the hat-box he remembered that at about that time he had once injured his hand with a hatchet while he was chopping up wood. He then passed immediately to his relations with his younger brother. He used to ill-treat this brother and knock him down, and he particularly remembered an occasion when he had struck him on the head with his boot and had drawn blood, and how his mother had said: 'I'm afraid he will be the death of him one day.' While he still seemed to be occupied with the subject of violence, a recollection from his ninth year suddenly occurred to him. His parents had come home late and had gone to bed while he pretended to be asleep; soon he had heard sounds of panting and other noises which had seemed to him uncanny, and he had also been able to make out their position in the bed. Further thoughts showed that he had drawn an analogy between this relation between his parents and his own relation to his younger brother. He had subsumed what happened between his parents under the concept of violence and struggling, and he had found

evidence in favour of this view is the fact that he had often noticed blood in his mother's bed.

It is, I may say, a matter of daily experience that sexual intercourse between adults strikes any children who may observe it as something uncanny and that it arouses anxiety in them. I have explained this anxiety by arguing that what we are dealing with is a sexual excitation with which their understanding is unable to cope and which they also, no doubt, repudiate because their parents are involved in it, and which is therefore transformed into anxiety. At a still earlier period of life sexual excitations directed towards a parent of the opposite sex have not yet met with repression and, as we have seen, are freely expressed. [See p. 480 ff.]

I should have no hesitation in giving the same explanation of the attacks of night terrors accompanied by hallucinations *pavor nocturnus* which are so frequent in children. In this case too it can only be a question of sexual impulses which have not been understood and which have been repudiated. Investigation would probably show a periodicity in the occurrence of the attacks, since an increase in sexual libido can be brought about not only by accidental exciting impressions but also by successive waves of spontaneous developmental processes.

I lack a sufficiency of material based upon observation to enable me to confirm this explanation.[1]

Paediatricians, on the other hand, seem to lack the only line of approach which can make this whole class of phenomena intelligible, whether from the somatic or from the psychical aspect. I cannot resist quoting an amusing instance of the way in which the blinkers of medical mythology can cause an observer to miss an understanding of such cases by a narrow margin. My instance is taken from a thesis on *pavor nocturnus* by Debacker (1881, 66):

A thirteen-year-old boy in delicate health began to be apprehensive and dreamy. His sleep became disturbed and was interrupted almost once a week by severe attacks of anxiety accompanied by hallucinations. He always retained a very clear recollection of these dreams. He said that the Devil had shouted at him: 'Now we've got you, now we've got you!' There was then a smell of pitch and brimstone and his skin was burnt by

[1] *Footnote added* 1919. Since I wrote this a great quantity of such material has been brought forward in psycho-analytic literature.

flames. He woke up from the dream in terror and at first could not cry out. When he had found his voice he was clearly heard to say: 'No, no, not me, I've not done anything' or 'Please not'. 'I won't do it again' or sometimes 'Albert never did that'. Later, he refused to undress 'because the flames only caught him when he was undressed'. While he was still having these devil-dreams, which were a threat to his health, he was sent into the country. There he recovered in the course of eighteen months, and once when he was fifteen he confessed: 'Je n'osais pas l'avouer, mais j'éprouvais continuellement des picotements et des surexcitations aux *parties*', à la fin, ce a m'énervait tant que plusieurs fois j'ai pensé me jeter par la fenêtre du dortoir.[2]

There is really very little difficulty in inferring (1) that the boy had masturbated when he was younger, (2) that he had probably denied it, and that he had been threatened with severe punishment for his bad habit of his admission 'Je ne le ferais plus', and his denial 'Albert n'a jamais fait ça', (3) that with the onset of puberty the temptation to masturbate had revived with the tickling in his genitals but (4) that a struggle for repression had broken out in him, which had suppressed his libido and transformed it into anxiety and that the anxiety had taken over the punishments with which he had been threatened earlier.

And now let us see the inferences drawn by our author himself, [3] 'The following conclusions can be drawn from this observation:

'1. The influence of puberty upon a boy in delicate health can lead to a condition of great weakness and can result in a considerable degree of *cerebral anaemia*.[1]

'2. This cerebral anaemia produces character changes, demonomaniac hallucinations and very violent nocturnal and perhaps also diurnal anxiety-states.

'3. The boy's demonomania and self-reproaches go back to the influences of his religious education, which affected him as a child.

'4. All the symptoms disappeared in the course of a some-

[1] I have italicized this word, but it is impossible to misunderstand it.

[2] I don't dare admit it, but I was constantly having prickly feelings and overexcitement in my parts. In the end it got on my nerves so much that I often thought of jumping out of the dormitory window.

[3] The italics are mine.

what protracted visit to the country, as the result of physical exercise and the regaining of strength with the passage of puberty.

'5) A predisposing influence upon the origin of the child's brain condition may perhaps be attributed to heredity and to a past syphilitic infection in his father.'

And here is the final conclusion: 'Nous avons fait entrer cette observation dans le cadre des délires apyrétiques d'inanition, car c'est à l'ischémie cérébrale que nous rattachons cet état particulier.'[1]

[1] ['We have classified this case among the apyretic deliria of inanition, for we attribute this particular state to cerebral ischaemia.']

(E)

## THE PRIMARY AND SECONDARY PROCESSES REPRESSION

In venturing on an attempt to penetrate more deeply into the psychology of dream-processes I have set myself a hard task and one to which my powers of exposition are scarcely equal. Elements in this complicated whole which are in fact simultaneous can only be represented successively in my description of them, while, in putting forward each point, I must avoid appearing to anticipate the grounds on which it is based. Difficulties such as these it is beyond my strength to master. In all this I am paying the penalty for the fact that in my account of dream-psychology I have been unable to follow the historical development of my own views. Though my own line of approach to the subject of dreams was determined by my previous work on the psychology of the neuroses, I had not intended to make use of the latter as a basis of reference in the present work. Nevertheless I am constantly being driven to do so, instead of proceeding, as I should have wished, in the contrary direction and using dreams as a means of approach to the psychology of the neuroses. I am conscious of all the trouble in which my readers are thus involved, but I can see no means of avoiding it. [See p. 104 n.]

In my dissatisfaction at this state of things I am glad to pause for a little over another consideration which seems to put a higher value on my efforts. I found myself faced by a topic on which, as has been shown in my first chapter, the opinions of the authorities were characterized by the sharpest contradictions. My treatment of the problems of dreams has found room for the majority of these contradictory views. I have only found it necessary to give a categorical denial of two of them—the view that dreaming is a meaningless process [p. 50 ff.] and the view that it is a somatic one [p. 77 f.]. Apart from this, I have been able to find a justification for all these mutually contradictory opinions at one point or other of my complicated thesis and to show that they had agitated upon some portion of the truth

The view that dreams carry on the occupations and interests of waking life [p. 7 f.] has been entirely controverted by the discovery of the concealed *dream-thoughts*. These are only concerned with what seems important to us and interests us greatly. Dreams are never occupied with minor details. But we have also found reason for accepting the contrary view, that dreams pick up indifferent refuse left over from the previous day [p. 18 f.], and that they cannot get control of any major daytime interest until it has been to some extent withdrawn from waking activity [p. 18]. We have found that this applies good of the dream's *content*, which gives expression to the dream-thoughts in a form modified by distortion. For reasons connected with the mechanism of association, as we have seen, the dream process finds it easier to get control of recent or indifferent unattached material which has not yet been requisitioned by waking thought activity, and for reasons of censorship it transfers psychical interest from what is important but connected to what is indifferent.

The fact that dreams are hypermnesic [p. 11 ff.] and have access to material from childhood [p. 3 f.] has become one of the cornerstones of our teaching. Our theory of dreams regards wishes originating in infancy as the indispensable motive force for the formation of dreams.

It has naturally not occurred to us to throw any doubt on the significance which has been experimentally demonstrated of external sensory stimuli during sleep [p. 31 f.]; but we have shown that such material stands in the same relation to the dream-wish as do the residues of thought left over from daytime activity. Nor have we seen any reason to dispute the view that dreams interpret objective sensory stimulations as they do [p. 28 f.], but we have found the motive which provides the reason for that interpretation, a reason which has never yet been specified by other writers. Interpretation is carried out in such a way that the object perceived shall be put into a situation which shall be usable for purposes of wish-fulfilment. As regards subjective states of excitation in the sense organs—the occurrence of which seems to have been proved by Trautscholdt and Laud [1899, see above, p. 31 f.]—it is true that we have not accepted them as a particular source of dreams, but we have been able to explain them as resulting from the regressive revival of memories that are in operation behind the dream.

*Internal* dream-sensations which have commonly been taken as a cardinal point in explanations of dreaming [p. 35 ff.], have retained a place, though a humbler one, in our theory. Such sensations—sensations of flying, for instance, or floating, or being inhibited—provide a material which is accessible at any time and of which the dream-work makes use whenever it has need of it, for expressing the dream-thoughts.

The view that the dream-process is a rapid or instantaneous one [p. 64] is in our opinion correct as regards the perception by consciousness of the preconstructed dream-content. It seems probable that the preceding portions of the dream-process run a slow and hesitating course. We have been able to contribute towards the solution of the riddle of dreams which contain a great amount of material compressed into the briefest moment of time, we have suggested that it is a question in such cases of getting hold of ready-made structures already present in the mind.

The fact that dreams are distorted and mutilated by memory [p. 44 ff.] is accepted by us but in our opinion constitutes no obstacle, for it is no more than the last and manifest portion of a distorting activity which has been in operation from the very start of the dream's formation.

As regards the embittered and apparently irreconcilable dispute as to whether the mind sleeps at night [p. 41 f.] or is as much in command of all its faculties as it is by day [p. 61 f.], we have found that both parties are right but that neither is wholly right. We have found evidence in the dream-thoughts of a fairly complex intellectual function operating with almost the whole resources of the mental apparatus. Nevertheless it cannot be disputed that these dream-thoughts originate during the day and it is imperative to assume that there is such a thing as a sleeping state of the mind. Even the theory of physical sleep [p. 60] has shown its value, though we have found that what characterizes the state of sleep is not the disintegration of mental bonds but the concentration of the psychical system which was in command during the day upon the wish to sleep. The factor of withdrawal from the external world [p. 71] retains its significance in our scheme: it helps, though not as the sole determinant, to make possible the regressive character of representation in dreams. The renunciation of voluntary direction of the flow of ideas [p. 491] cannot be disputed, but this

does not deprive mental life of all purpose. For we have seen how after voluntary purposive ideas have been abandoned involuntary ones assert themselves. We have not merely accepted the fact of the looseness of associative connections in dreams [p. ], but we have shown that it extends far further than had been suspected: we have found, however, that these loose connections are merely derogatory substitutes for others which are valid and significant. It is quite true that we have described dreams as absurd: but examples have taught us how sensible a dream can be even when it appears to be absurd.

We have no difference of opinion over the functions that are to be assigned to dreams. The view that dreams act as a safety-valve to the mind [p. ] and that, in the words of Robert [loose bricks of harmful things are made harmless by being presented in a dream], not only does this view coincide exactly with our theory of the double wish-fulfilment brought about by dreams, but the way in which it is phrased is more intelligible to us than to Robert himself. The view that the mind has free play in its functioning in dreams [p. 82] is represented in our theory by the fact of the preconscious activity allowing dreams to take their course. Such phrases as 'the return of the mind in dreams to an embryonic point of view' or the words used by Havelock Ellis [1899, ], to describe dreams—'an archaic world of vast emotions and imperfect thoughts' [p. ]—strike us as happy anticipations of our own assertion that primitive modes of activity which are suppressed during the day are concerned in the construction of dreams. We have been able to accept entirely as our own what Silberer [1909, ] has written. 'Our dreams are a means of conserving these [earlier] successive personalities. When asleep we go back to the old ways of looking at things and of feeling about them—to impulses and activities which long ago dominated us' [p. ]. 'For us more than for Scherner [1861] what has been suppressed [p. 83] has become the motive force of dreams'.

We have fully appreciated the importance of the part ascribed by Silberer [1909] to 'dream-elaboration', as well as Silberer's own interpretations [p. 83 ff.]. But we have been obliged to transpose them as it were to a different position in the problem. The point is not that dreams create the imagination

[1] This sentence was added in 1914.

but rather that the unconscious activity of the mind as a whole has a large share in the construction of the dream-thoughts. We remain in Scherner's debt for having first indicated the sources of the dream-thoughts; but nearly everything that he ascribes to the dream-work is really attributable to the activity of the unconscious during daytime, which is the instigating agent of dreams no less than of neurotic symptoms. We have been obliged to distinguish the 'dream-work' as something quite different and with a much narrower connotation.

Finally, we have by no means abandoned the relation between dreams and mental disorders [p. 87 f.], but have established it more firmly on fresh ground.

We have thus been able to find a place in our structure for the most various and contradictory findings of earlier writers, thanks to the novelty of our theory of dreams, which dominates them, as it were, into a higher unity. Some of those findings we have put to other uses, but we have wholly rejected only a few. Nevertheless our edifice is still uncompleted. Apart from the many perplexing questions in which we have become involved in making our way into the obscurities of psychology, we seem to be troubled by a fresh contradiction. On the one hand we have supposed that the dream-thoughts arise through entirely normal mental activity, but on the other hand we have discovered a number of quite abnormal processes of thought among the dream-thoughts, which extend into the dream-content, and which we then repeat in the course of our dream-interpretation. Everything that we have described as the dream-work seems to depart so widely from what we recognize as rational thought-processes that the most severe strictures passed by earlier writers on the low level of psychical functioning in dreams must appear fully justified.

It may be that we shall only find enlightenment and assistance in this difficulty by carrying our investigations still further. And I will begin by pointing out for closer examination one of the conjunctures which may lead to the formation of a dream.

A dream, as we have discovered, takes the place of a number of thoughts which are derived from our daily life and which form a completely logical sequence. We cannot doubt, then, that these thoughts originate from our normal mental life. All the attributes which we value highly in our trains of thought,

and which characterize them as complex achievements of a high order, are to be found even more in dream-thoughts. There is no need to assume, however, that this activity of thought is performed during sleep: a possibility which would gravely confuse what has hitherto been asserted to be the psychical state of sleep. On the contrary, these thoughts may very well have originated from the previous day: they may have proceeded unobserved by our consciousness from their start, and may already have been completed at the onset of sleep. The most that we can conclude from all this is that it proves that *the most complicated achievements of thought are possible without the assistance of consciousness*—a fact which we should not attempt to learn in any case from every psychoanalysis of a patient suffering from hysteria or from obsessional ideas. These dream-thoughts are certainly not in themselves inaccessible to consciousness: there may have been a number of reasons for their not having become conscious to us during the day. Becoming conscious is connected with the application of a particular psychical function [p. 54]—that of attention—a function which, as it seems, is only available in a specific quantity, and this may have been diverted from the train of thought in question on to some other purpose.[1] There is another way, too, in which trains of thought of this kind may be withheld from consciousness. The course of our conscious reflections shows us that we follow a particular path in our application of attention. If, as we follow this path, we come upon an idea which will not bear criticism, we break off: we drop the cathexis of attention. Now it seems that the train of thought which has thus been initiated and dropped can continue to operate without attention being turned to it again, unless at some point or other it reaches a specially high degree of intensity which forces attention to it. Thus, if a train of thought is in any way rejected—consciously perhaps by a judgement that it is wrong or that it is useless for the immediate intellectual purposes in view, the result may be that this train of thought will proceed unobserved by consciousness, until the onset of sleep.

To sum up: we describe a train of thought such as this as

[1] [The concept of 'attention' plays a very small part in these early writings of Freud's. It figures prominently, on the other hand, in his *Project for a Scientific Psychology* (1895), written at the same time as Part III. Cf. also pp. 575 and 613.]

'preconscious' we regard it as completely rational and believe that it may either have been simply neglected or broken off and suppressed. Let us add a brief account of how we picture the occurrence of a train of ideas. We believe that, starting from a purposive idea, a given amount of excitation, which we term 'cathectic' energy, is displaced along the associative paths erected by that purposive idea. A train of thought which is 'neglected' is one which has *not received* this cathexis; a train of thought which is 'suppressed' or 'repudiated' is one from which this cathexis has been *withdrawn*. In both cases they are left to their own excitations. Under certain conditions a train of thought with a purposive cathexis is capable of attracting the attention of consciousness to itself and, in that event, through the agency of consciousness, receives a hypercathexis. We shall be obliged presently to explain our view of the nature and function of consciousness. [See p. 615 ff.]

A train of thought that has been set going like this in the preconscious may either cease spontaneously or persist. We picture the first of these outcomes as implying that the energy attaching to the train of thought is diffused along all the associative paths that radiate from it: that energy sets the whole network of thoughts in a state of excitation which lasts for a certain time and then dies away as the excitation in search of discharge becomes transformed into a quiescent cathexis. If this first outcome supervenes the process is of no further significance so far as dream-formation is concerned. Working in our preconscious, however, there are other purposive ideas which are derived from sources in our unconscious and from wishes which are always on the alert. These may take control of the excitation attaching to the group of thoughts which has been left to its own devices, they may establish a connection between it and an unconscious wish, and they may 'transfer' to it the energy belonging to the unconscious wish. Thenceforward the neglected or suppressed train of thought is in a position to persist, though the reinforcement it has received gives it no right of entry into consciousness. We may express this by saying that what has hitherto been a preconscious train of thought has now been 'drawn into the unconscious'.

There are other conjunctures which may lead to the formation of a dream: the preconscious train of thought may have been linked to the unconscious wish from the first and may

for that reason have been repudiated by the dominant purposive cathexis, or an unconscious wish may become active for other reasons (from somatic causes, perhaps) and may seek to effect a transference on to the psychical residues that are uncathected by the *Ucs.* with (their coming half-way to meet it). But all three cases have the same final outcome: a train of thought comes to be given up by the preconscious which is without a preconscious cathexis but has received a cathexis from an unconscious wish.

From this point onwards the train of thought undergoes a series of transformations which we can no longer recognize as normal psychical processes and which lead to a result that bewilders us—a psychopathological structure. I will enumerate these processes and classify them.

1. The intensities of the individual ideas become capable of discharge *en bloc* and pass over from one idea to another, so that certain ideas are formed which are endowed with great intensity. [Cf. p. 316.] And since this process is repeated several times, the intensity of a whole train of thought may eventually be concentrated in a single ideational element. Here we have the fact of 'compression' or 'condensation', which has become familiar in the dream-work. It is this that is mainly responsible for the bewildering impression made on us by dreams, for nothing at all analogous to it is known to us in mental life that is normal and accessible to consciousness. In normal mental life, too, we find ideas which, being the nodal points or end-results of whole chains of thought, possess a high degree of psychical significance; but their significance is not expressed by any feature that is obvious in a *sensory* manner to internal perception; their perceptual presentation is not in any respect more intense on account of their psychical significance. In the process of condensation, on the other hand, every psychical interconnection is transformed into an *intensification* of its ideational content. The case is the same as when, in preparing a book for the press, I have some word which is of special importance for understanding the text printed in spaced or heavy type; or in speech I should pronounce the same word loudly and slowly and with special emphasis. The first of these two analogies reminds us at once of an example provided by the dream-work itself: the word '*trimethylamin*' in the dream of Irma's injection [p. 116]. Art historians have drawn our attention to the fact that the

earliest historical sculptures obey a similar principle they express the rank of the persons represented by their size A king is represented two or three times as large as his attendants or as his conquered enemies A sculpture of Roman date would make use of similar means for producing the same result The figure of the Emperor would be placed in the middle standing erect, and would be modelled with especial care, while his enemies would be prostrate at his feet but he would no longer be a giant among dwarfs The bows with which the enemy greet their superiors and the wheels on which they are carried are the same unessential representation

The direction in which condensations in dreams proceed is determined on the one hand by the rational preconscious relations of the dream-thoughts, and on the other by the attraction exercised by visual memories in the unconscious The outcome of the whole process of condensation is the achievement of the intensity required for forcing a way through into the perceptual systems.

2 Owing once more to the freedom with which the intensities can be transferred from one to the other, ideas' resembling compromises, are constructed under the sway of condensation (Other examples have been given [e.g. p 283])

This is often something quite different from a normal chain of ideas, where the main stress is laid on the selection and retention of the most intensive element On the other hand, composite structures and compromises occur with remarkable frequency when we try to express preconscious thoughts in speech They are then regarded as specially subtle 'strokes of the tongue'

3) The ideas which transfer their intensities to each other stand in the loosest mutual relations They are linked by associations of a kind that is shunned by our normal thinking and relegated to the use of jokes In particular, we find associations based on homonyms and verbal similarities treated as equal in value to the rest.

4 Thoughts which are mutually contradictory make no attempt to do away with each other but persist side by side They often combine to form common results just as though there were no contradiction between them or arrive at compromises such as our critical thought would never tolerate but such as are often admitted in our actions

These are some of the most striking of the abnormal pro-

cesses to which the dream thoughts, previously constructed on rational lines are subjected in the course of the dream-work. It will be seen that the characteristic of these processes is that the whole stress is laid upon making the cathectic energy mobile and capable of discharge; the content and the proper meaning of the psychical processes to which the cathexes are attached are treated as matters of indifference. It might have been supposed that condensation was the chief aim of the dream-work as only a certain number of thoughts could be represented in this way, when it is a question of translating thoughts into images. But the analysis of dreams which show the greatest loss of dreams which show no such regression or transcribing the dream. Very distinct [illegible] exhibits the same processes of displacement and condensation as the rest.

Thus we are driven to conclude that two fundamentally different kinds of psychical processes are represented in the formation of dreams. One of these produces perfectly rational dream-thoughts, of no less validity than normal thinking, while the other treats these thoughts in a manner which is the highest degree bewildering and irrational. We have already in Chapter VI segregated this second psychical process as being the dream-work proper. What light have we now to throw upon its origin?

It would not be possible for us to answer this question if we had not made some headway in the study of the psychology of the neuroses and particularly of hysteria. We have found from this that the same irrational psychical processes, and others that we have not specified, dominate the production of hysterical symptoms. In hysteria, too, we come across a series of perfectly rational thoughts equal in validity to our conscious thoughts but to begin with we know nothing of their existence in this form and we can only reconstruct them subsequently. If they force themselves upon our notice at any point, we discover by analysing the symptom which has been produced that these normal thoughts have been subjected to abnormal treatment: *they have been transformed into the symptom by means of condensation and the formation of compromises, by way of superficial associations and in disregard of contradictions and it may be along the path of regression.* In view of the complete similarity between the characteristic features of the dream-work and those of the psychical activity which is seen in the symptoms, we feel

just feel a carry ... over to dreams the conclusions we have been led to by hysteria.

We accordingly borrow the following thesis from the theory of hysteria: *a normal train of thought is only submitted to abnormal psychical treatment of the sort we have been describing if an unconscious wish, derived from infancy and in a state of repression, has been transferred on to it.* In accordance with this thesis we have constructed our theory of dreams on the assumption that the dream-wish which provides the motive power invariably originates from the unconscious—an assumption which, as I myself am ready to admit, cannot be proved to hold generally, though neither can it be disproved. But in order to explain what is meant by 'repression', a term with which we have already made play so many times, it is necessary to proceed a stage further with our psychological scaffolding.

We have already [p. 565 ff.] explored the fiction of a primitive psychical apparatus whose activities are regulated by an effort to avoid an accumulation of excitation and to maintain itself so far as possible without excitation. For that reason it is built upon the plan of a reflex apparatus. The power of movement, which is in the first instance a means of bringing about internal alterations in its body, is at its disposal as the path to discharge. We went on to discuss the psychical consequences of an 'experience of satisfaction' and in that connection we were already able to add a second hypothesis, to the effect that the accumulation of excitation brought about in various ways that need not concern us is felt as unpleasure and that it sets the apparatus in action with a view to repeating the experience of satisfaction, which involved a diminution of excitation and was felt as pleasure. A current of this kind in the apparatus, starting from unpleasure and aiming at pleasure, we have termed a 'wish', and we have asserted that only a wish is able to set the apparatus in motion and that the course of the excitation in it is automatically regulated by feelings of pleasure and unpleasure. The first wishing seems to have been a hallucinatory cathecting of the memory of satisfaction. Such hallucinations, however, if they were not to be maintained to the point of exhaustion, proved to be inadequate to bring about the cessation of the need or, accordingly, the pleasure attaching to satisfaction.

A second activity—or, as we put it, the activity of a second

system became necessary, which would not allow the mnemic cathexis to proceed as far as perception and from there to find the psychical lines, instead of which it diverted the excitation arising from the need along a motor path which unfortunately by means of voluntary movement altered the external world in such a way that it became possible to arrive at a real perception of the object of satisfaction. We have already carried our schematic picture of the psychical apparatus up to this point, the two systems are the germ of what, in the I by developed apparatus, we have described as the *Ics* and *Pcs*.

In order to be able to employ the power of movement to make alterations in the external world that shall be effective, it is necessary to accumulate a great number of experiences in the mnemic systems and a multiplicity of permanent records of the associations set up in his memory material by different purposive ideas [Cf. p. 570.] We can now carry our hypotheses a step further. The activity of this second system, constantly feeling its way and alternately setting out and withdrawing cathexes, needs on the one hand to have the whole of the material of memory free at its disposal, but on the other hand it would be an unnecessary expenditure of energy if it sent out large cathexes and thus made the various paths of thought so full that they overflowed into motor activity. It therefore postulates that for the sake of efficiency the second system succeeds in retaining the major part of its cathexes of energy in a state of quiescence and in employing only a small part in discharge. The mechanism of these processes are quite unknown to me; anyone who wished to take these ideas seriously would have to look for physical analogies to them and find a means of picturing the movements that are set up in the excitation of neurones. All that I insist upon is the idea that the activity of the *first* system is directed towards securing the *free discharge* of the quantities of excitation while the *second* system by means of the cathexes emanating from it succeeds in *inhibiting* this discharge and in transforming the cathexes into a quiescent one, no doubt with a raising of the level [*Niveau*] of tension. [Cf. p. 597.] In the second system the discharge of excitation is governed by secondary thought-processes which are entirely subject to the inhibition of the first system. When once the

second system has completed its exploratory thought activity, it releases the inhibition and damming up of the excitations and allows them to discharge themselves in movement.

Some interesting reflections follow if we consider the relations between this inhibition upon discharge exercised by the second system and the regulation effected by the unpleasure principle.* Let us examine the antithesis to the primary experience of satisfaction—namely the experience of an external fright. Let us suppose that the primitive apparatus is impinged upon by a perceptual stimulus which is a source of painful excitation. Uncoordinated motor manifestations will follow until one of them withdraws the apparatus from the perception and at the same time from the pain. If the perception reappears, the movement will at once be repeated—a movement of flight—it may be, till the perception has disappeared once more. In this case no inhibition will remain to prevent the perception of the stimulus pain either hallucinatorily or in any other way. On the contrary, there will be an inhibition in the primitive apparatus to drop the distressing memory-image immediately, if anything happens to revive it, for the very reason that if its excitation were to overflow into perception it would provoke unpleasure or, more precisely, would *begin* to provoke it. The avoidance of the memory, which is no more than a repetition of the previous flight from the perception, is also facilitated by the fact that the memory, unlike the perception, does not possess enough quality to excite consciousness and thus to attract fresh cathexis to itself. This shyness and reserve are dangerous by the psychical process of the memory of anything that has once been distressing all through as the prototype and first example of *psychical repression*. It is a familiar fact that much of this avoidance of what is distressing—this ostrich policy—is still to be seen in the normal mental life of adults.

As a result of the unpleasure principle then, the first ψ-system is temporarily capable of bringing anything disagreeable into the context of its thoughts. It is unable to do anything but wish. If this process remained at that point the thought-activity of the second system would be obstructed, since it requires free access to *all* the memories laid down by experience. Two possibilities now present themselves. Either the activity of the second system might set itself entirely free from the unpleasure principle and

* [In his later works Freud speaks of it as the 'pleasure principle'.]

proceed without trouble about the unpleasure of memories, or by making a certain use of contradictory unpleasurable memories which would enable it to avoid reawakening the unpleasure. We may dismiss the first of these possibilities, for the unpleasure principle clearly regulates the course of excitation in the second system as much as in the first. We are consequently left with the remaining possibility that the second system cathects memories in such a way that there is an inhibition of their discharge, allowing thereafter an inhibited discharge comparable to that of a motor innervation in the direction of the development of unpleasure. We have therefore been led from two directions to the hypothesis that a cathexis by the second system implies a simultaneous inhibition of the discharge of excitation; we have been led to it by regarding the unpleasure principle and also, as was shown in the last paragraph but one, by the principle of the least expenditure of innervation. Let us bear this firmly in mind, for it is the key to the whole theory of repression: *the second system can only cathect an idea if it is in a position to inhibit any development of unpleasure that may proceed from it*. Anything that could evade that inhibition would be inaccessible to the second system as well as to the first, for it would promptly be dropped and left to itself according to the unpleasure principle. The inhibition of unpleasure need not, however, be a complete one; a beginning of it must be allowed since it is what informs the second system of the nature of the memory concerned and of its possible unsuitability for the purpose which the thought-process has in view.

I propose to describe the psychical process of which the first system alone admits as the 'primary process', and the process which results from the inhibition imposed by the second system as the 'secondary process'.[1]

[1] The distinction between the primary and secondary systems and the hypothesis that psychical functions operate differently in them are among the most valuable of Freud's conceptions. They are associated, at the very beginning of his work, with the opening of the new field of psychopathology. [illegible] psychical energy [illegible] functions [illegible] the [illegible] system [illegible] and [illegible] of [illegible] as it occurs in the [illegible] system. [illegible] thought-processes that [illegible] later [illegible] with [illegible] and [illegible] the Unpleasure Principle [illegible] Chapter IV. He attributes this [illegible] to [illegible] and [illegible] Studies on Hysteria. [illegible] there is some difficulty in reconciling any such state-

There is yet another reason for which, as I can show, the second system is obliged to correct the primary process. The primary process endeavours to bring about a discharge of excitation in order that, with the help of the amount of excitation thus accumulated, it may establish a 'perceptual identity' [with the experience of satisfaction—see p. 566]. The secondary process, however, has abandoned this intention and taken on another in its place—the establishment of a 'thought identity' [with that experience]. All thinking is no more than a circuitous path from the memory of a satisfaction (a memory which has been adopted as a purposive idea) to an identical cathexis of the same memory which it is hoped to attain once more through an intermediate stage of motor experiences. Thinking must concern itself with the connecting paths between ideas, without being led astray by the intensities of those ideas. But it is obvious that condensations of ideas, as well as intermediate and compromise structures, must obstruct the attainment of the identity aimed at. Since they substitute one idea for another, they cause a deviation from the path which would have led on from the first idea. Processes of this kind are therefore scrupulously avoided in secondary thinking. It is easy to see, too, that the unpleasure principle, which in other respects supplies the thought-process with its most important signposts, puts difficulties in its path towards establishing 'thought identity'. Accordingly, thinking must aim at freeing itself more and more from exclusive regulation by the unpleasure principle and at restricting the development of affect in thought-activity to the minimum required for acting as a signal. The achievement of this greater delicacy in functioning is aimed at by means of a fresh hypercathexis

theory in Breuer's contribution to that work (Chapter III, [illegible] ... footnote near the beginning of Section [illegible] in which Breuer [illegible] three forms of nervous energy [illegible]

[illegible] acting as a signal [illegible] Freud [illegible] anxiety. See Freud, 1926d, Chapter XI, Section A(b).]

hypercathexis, brought about by consciousness. [See below, p. 615 f.] As we well know, however, that aim is seldom attained completely even in normal mental life and our thinking always remains exposed to falsification by interference from the unpleasure principle.

This, however, is not the gap in the functional efficiency of our mental apparatus which makes it possible for thoughts, which represent themselves as products of the secondary thought-activity, to become subject to the primary psychical process. For such is the formula in which we can now describe the activity which reverts to dreams and to hysterical symptoms. Their efficiency arises from the convergence of two factors derived from our developmental history. One of these factors devolves entirely upon the mental apparatus and has had a decisive influence upon the relation between the two systems, while the other makes itself felt to a variable degree and introduces instinctual forces of organic origin into mental life. Both of them originate in childhood and are a precipitate of the modifications undergone by our mental and somatic organism since our infancy.

When I described one of the psychical processes occurring in the mental apparatus as the primary one, what I had in mind was not merely considerations of relative importance and efficiency, I intended also to choose a name which would give an indication of its chronological priority. It is true that, so far as we know, no psychical apparatus exists which possesses a primary process only and that such an apparatus is to that extent a theoretical fiction. But this much is a fact: the primary processes are present in the mental apparatus from the first, while they are only during the course of life that the secondary processes unfold, and come to inhibit and overlay the primary ones, it may even be that their complete domination is not attained until the prime of life. In consequence of the belated appearance of the secondary processes, the core of our being, consisting of unconscious wishful impulses, remains inaccessible to the understanding and inhibition of the preconscious, the part played by the latter is restricted once and for all to directing along the most expedient paths the wishful impulses that arise from the unconscious. These unconscious wishes exercise a compelling force upon all later mental trends, a force which those

trends are obliged to fall in with or which they may perhaps endeavour to divert and direct to better aims. A further result of the belated appearance of the secondary process is that a wide sphere of mnemic material is inaccessible to preconscious cathexis.

Among these wishful impulses derived from infancy which can neither be destroyed nor inhibited there are some whose fulfilment would be a contradiction of the purposive ideas of secondary thinking. The fulfilment of these wishes would no longer generate an affect of pleasure but of unpleasure, and it is *precisely this transformation of affect which constitutes the essence of what we term 'repression'*. The problem of repression arises in the question of how it is and owing to what motive forces that this transformation occurs, but it is a problem that we need not touch upon here.[1] It is enough for us to be clear that a transformation of this kind does occur in the course of development. We have only to recall the way in which disgust emerges in childhood after having been absent to begin with, and that it is related to the activity of the secondary system. The memories on the basis of which the unconscious wish brings about the release of affect were never accessible to the *Pcs.*, and consequently the release of the affect attaching to those memories cannot be inhibited either. It is for the very reason that its generation of affect that these ideas are now inaccessible even by way of the preconscious thoughts on to which they have transferred their wishful force. On the contrary, the unpleasure principle takes control and causes the *Pcs.* to turn away from the transference thoughts. They are left to themselves, 'repressed', and thus it is that the presence of a store of infantile memories, which has from the first been held back from the *Pcs.*, becomes a *sine qua non* of repression.

In the most favourable cases the generation of unpleasure ceases along with the withdrawal of cathexis from the transference thoughts in the *Pcs.*, and this outcome signifies that the intervention of the unpleasure principle has served a useful purpose. But it is another matter when the repressed unconscious wish receives an organic reinforcement, which it passes on to its transference thoughts, in that way it may place them in a

[1] The subject was afterwards dealt with by Freud at much greater length in his paper on 'Repression' (1915*d*). His later views on the subject are given in Lecture XXXII of the *New Introductory Lectures* (1933*a*).

position to make an attempt at forcing their way through with their excitation, even if they have lost their cathexis from the *Pcs*. There then follows a defensive struggle on the *Pcs*. in turn reinforces its opposition to the repressed thoughts, i.e. produces an 'anticathexis', and thereafter the transference thoughts, which are the vehicles of the unconscious wish, force their way through in some form of compromise which is reached by the production of a symptom. But from the moment at which the repressed thoughts are strongly cathected by the unconscious wishful impulse and, on the other hand, abandoned by the preconscious cathexis, they become subject to the primary psychical process and their one aim is motor discharge or, if the path is open, hallucinatory revival of the desired perceptual identity. We have already found empirically that the irrational processes we have described are only carried out with thoughts that are under repression. We can now see our way a little further into the whole position. The irrational processes which occur in the psychical apparatus are the *primary* ones. They appear wherever ideas are abandoned by the preconscious cathexis and are left to themselves and can become charged with the uninhibited energy from the unconscious which is striving to find an outlet. Some other observations lend support to the view that these processes which are described as irrational are not in fact faulty activities of normal processes—intellectual errors but are modes of activity of the psychical apparatus that have been freed from an inhibition. Thus we find that the transition from preconscious excitation to movement is governed by the same processes, and that the linking of preconscious ideas to words may easily exhibit the same displacements and confusions, which are then attributed to inattention. Evidence, finally, of the increase in activity which becomes necessary when these primary modes of functioning are inhibited is to be found in the fact that we produce a *comic* effect, that is, a surplus of energy which has to be discharged in *laughter*, *if we allow these modes of thinking to force their way through into consciousness*.[1]

The theory of the psychoneuroses asserts as an indisputable and invariable fact that only sexual wishful impulses from

[1] [This topic was dealt with by Freud at greater length in Chapter V of his book on jokes (1905*c*). The question of intellectual errors was discussed more fully in the closing pages of the *Project* (1950*a*).]

infancy, which have undergone repression (i.e. a transformation of their affect) during the developmental period of childhood and are capable of being revived during later developmental periods (whether as a result of the subject's sexual constitution, which is derived from an initial bisexuality, or as a result of unfavourable influences acting upon the course of his sexual life) and are thus able to furnish the motive force for the formation of psychoneurotic symptoms of every kind.[1] It is only by reference to these sexual forces that we can close the gaps that are still patent in the theory of repression. I will leave it an open question whether these sexual and infantile factors are equally required in the theory of dreams. I will leave that theory incomplete at this point, since I have already gone a step beyond what can be demonstrated in assuming that dream-wishes are invariably derived from the unconscious.[2] Nor do I propose to enquire

[1] [The theme of this sentence was elaborated by Freud in his *Three Essays on the Theory of Sexuality* (1905d).]

[2] Here and elsewhere I have left gaps in the treatment of my theme because to fill them would on the one hand require too great an effort and on the other would involve my basing myself on material that is alien to the subject of dreams. For instance, I have omitted to state whether I attribute different meanings to the words 'suppressed' and 'repressed'. It should have been clear, however, that the latter lays more stress than the former upon the fact of attachment to the unconscious. Nor have I entered into the obvious problem of why the dream-thoughts are subjected to distortion by the censorship even in cases where they have abandoned the progressive path towards consciousness and have chosen the regressive one. And there are many similar omissions. What I was above all anxious to do was to create an impression of the problems to which a further analysis of the dream-work must lead, and to give a hint of the other topics with which that further analysis would come into contact. It has not always been easy for me to decide the point at which to break off my pursuit of the line of explanation. There are special reasons, which may not be what my readers expect, why I have not given any exhaustive treatment to the part played in dreams by the world of sexual ideas and why I have avoided analysing dreams of obviously sexual content. Nothing could be further from my own views or from the theoretical opinions which I hold in neuropathology than to regard sexual life as something shameful with which neither a physician nor a scientific research worker has any concern. Moreover, the moral indignation by which the translator of the *Oneirocritica* of Artemidorus of Daldis allowed himself to be led into withholding the chapter on sexual dreams from the knowledge of his readers strikes me as ridiculous. What determined my decision was simply my seeing that an explanation of sexual dreams would involve

further into the nature of the distinction between the play of psychical forces in the formation of dreams and that of hysterical symptoms we are still without a sufficiently accurate knowledge of one of the two terms of the comparison.

There is however another point to which I attach importance and I must insist that the views I have put forward here upon these processes of the two psychical systems are not our models of activity and of repression. It is not a question of whether I have formed an approximately correct picture of the psychical processes with which we are concerned or whether what is at present possible in such matters is not perhaps still crude and distorted and even false. However many changes may be made in our reading of the psychical relief-picture of the mental apparatus the fact remains that the dream-content remains true that processes of the kind are at work in the formation of dreams and that they show the closest analogies in their essentials to the processes underlying the formation of hysterical symptoms. A dream, however, is no pathological phenomenon: it presupposes neither disease of the psychical apparatus nor the creation of any morbid structure. The objection may be made that no conclusions as to the dreams of normal people can be drawn from my dreams or those of neurotic patients but that I think is an objection which can be very distrustfully met. If, then, we may argue back from the psychical structure revealed by neuroses to that employed by the normal psychical apparatus we must recognize that the psychical mechanism employed by neuroses is not created by the splitting up of a previously normal psychical apparatus but is present originally in the ancestral structure of the psychical systems themselves. Instead of two psychical systems there are, for the purposes of our investigation, three, the middle one of which overlaps the others and is followed by the other. It remains a task of theory to suppose what further complications whatever more distant investigation may have revealed. Nothing may take place in any of these psychical systems which is not represented in the psychical structure of our dream-instrument and traces of which are not to be found in the psychical

[illegible]

ing of its structure. If we restrict ourselves to the minimum of new knowledge which has been established with certainty, we can still say this of dreams: they have proved that *what is suppressed continues to exist in normal people as well as abnormal, and remains capable of psychical functioning*. Dreams themselves are among the manifestations of this suppressed material; this is so theoretically in every case, and it can be observed empirically in a great number of cases at least, and precisely in cases which exhibit most clearly the striking peculiarities of dream-life. In waking life the suppressed material in the mind is prevented from finding expression and is cut off from internal perception owing to the fact that the contradictions present in it are eliminated—one side being disposed of in favour of the other, but during the night, under the sway of an impetus towards the construction of compromises, this suppressed material finds methods and means of forcing its way into consciousness.

Flectere si nequeo superos, Acheronta movebo.[1]

*The interpretation of dreams is the royal road to a knowledge of the unconscious activities of the mind*

By analysing dreams we can take a step forward in our understanding of the composition of that most marvellous and most mysterious of all instruments. Only a small step, no doubt, but a beginning. And this beginning will enable us to proceed further with its analysis, on the basis of other structures which must be termed pathological. For illnesses—those, at least, which are rightly named functional—do not presuppose the disintegration of the apparatus or the production of fresh splits in its interior. They are to be explained on a *dynamic* basis—by the strengthening and weakening of the various components in the interplay of forces, so many of whose effects are hidden from view while functions are normal. I hope to be able to show elsewhere how the compounding of the apparatus out of two

[1] If I cannot bend the Higher Powers, I will move the Infernal Regions. Freud remarks in a note on the [illegible] that [illegible] line of Virgil's *Aeneid* VII 312 is intended to picture the effects of the repressed instinctual impulses. He has used the same line as a motto for the whole volume on a letter to Fliess of December 4 [illegible] ('Fliess Letters'). He proposed using it as a motto for a chapter on Symptom-Formation in some portion of our unrevised work. The next sentence was added in 1911. It was also used in the same year in the third of his lectures at Clark University (Freud, 1910*a*).

agencies makes it possible for the normal mind too to function with greater delicacy than would be possible with only one of them.[1]

[1] Dreams are not the only phenomena which allow us to find a basis for psychopathology in psychology. In a short series of papers (1898*b* and 1899*a*) which is not yet completed, I have attempted to interpret a number of phenomena of daily life as evidence in favour of the same conclusions. [*Added* 1909.] These, together with some further papers on forgetting, slips of the tongue, buried actions, etc., have since been collected under the title of *The Psychopathology of Everyday Life* (Freud, 1901*b*).

## (F)

## THE UNCONSCIOUS AND CONSCIOUSNESS—REALITY

It will be seen on closer consideration that what the psychological discussion in the preceding sections invites us to assume is not the existence of two *systems* near the motor end of the apparatus but the existence of two kinds of *processes of excitation* or *modes of its discharge*. It is all one to us, for we must always be prepared to drop our conceptual scaffolding if we feel that we are in a position to replace it by something that approximates more closely to the unknown reality. So let us try to correct some conceptions which might be misleading so long as we looked upon the two systems in the most literal and crudest sense as two localities in the mental apparatus. Conceptions which have left their traces in the expressions 'to repress' and 'to force a way through'. Thus, we may speak of an unconscious thought seeking to convey itself into the preconscious so as to be able then to force its way through into consciousness. What we have in mind here is not the forming of a second thought situated in a new place, like a transcription which continues to exist alongside the original, and the question of forcing a way through into consciousness must be kept carefully free from any idea of a change of locality. Again, we may speak of a preconscious thought being repressed or driven out and then taken over by the unconscious. These analogies, derived from a set of ideas relating to a struggle for a piece of ground, may tempt us to suppose that it is literally true that a mental grouping at one locality has been brought to an end and replaced by a fresh one in another locality. Let us replace these metaphors by something that seems to correspond better to the real state of affairs, and let us say instead that some particular mental grouping has had a cathexis of energy attached to it or withdrawn from it, so that the structure in question has come under the sway of a particular agency or been withdrawn from it. What we are doing here is once again to replace a topographical way of representing things by a dynamic one. What we

regard as mobile is not the psychical structure itself but its innervation.[1]

Nevertheless, I consider it expedient and justifiable to continue to make use of the figurative image of the two systems. We can avoid any possible abuse of this method of representation by reminding ourselves that ideas, thoughts and psychical structures in general must never be regarded as localized in organic elements of the nervous system but rather as lying, so to say, *between* them, where resistances and facilitations [*Bahnungen*] provide the corresponding correlates. Everything that can be an object of our internal perception is *virtual*, like the image produced in a telescope by the passage of light rays. But we are justified in assuming the existence of the systems which are not in any way psychical and are themselves and can never be accessible to our psychical perception, like the lenses of the telescope, which cast the image. And if we pursue this analogy, we may compare the censorship between two systems to the refraction which takes place when a ray of light passes into a new medium.

So far we have been psychologizing on our own account. It is time now to consider the theoretical views which govern present-day psychology and to examine their relation to our hypotheses. The problem of the unconscious in psychology is, in the brief but precise words of Lipps (1897), less a psychological problem than *the* problem of psychology. So long as psychology dealt with this problem by a verbal explanation to the effect that 'psychical *meant* conscious' and that to speak of unconscious psychical processes' was palpable nonsense, any psychological evaluation of the observations made by physicians upon abnormal mental states was out of the question. The physician and the philosopher can only come together if they both recognize that the term 'unconscious psychical processes' is the appropriate and justified expression of a soundly established

*Footnote added* 1925. It became necessary to elaborate and modify this view later on, when it was recognized that the essential feature of a process's being unconscious was far from its being connected with the residues of verbal presentations (see The Unconscious [1915e], Section V). As is there pointed out, however, this was already implicit in the considerations of the present work (see pp. 594 and 613 above). [Cf. also the Outline of Psychoanalysis (1940a), Part I, Section I.] [Editor's note.]

what is unconscious may remain a real but static and nevertheless ceases to be regarded as covering the total field of psychical processes. The unconscious is the true psychical reality, in its innermost nature it is as much unknown to us as *the reality of the external world, and it is as incompletely presented by the data of consciousness as is the external world by the communications of our sense organs.*

Now that the old antithesis between conscious life and dreaming life has been restored to its proper proportions by the establishment of the unconscious psychical reality a number of dream problems with which earlier writers were deeply concerned have lost their significance. Thus some of the activities whose successful performance in dreams excited astonishment are now no longer to be attributed to dreams but to unconscious thinking which is active during the day no less than at night. If, as Scherner [1861, 244] has said, dreams appear to engage in making symbolic representations of the body (p. 81), we now know that these representations are the product of certain unconscious phantasies [1916–17] probably, from sexual impulses which find expression not only in dreams but also in neurotic, especially hysterical and other symptoms. If a dream carries on the activities of the day at the deepest level and even brings valuable fresh ideas to light, as we need do is to strip off the dream disguise, which is the product of dream-work and the mark of assistance rendered by unconscious forces from the depths of the mind. In the Devil in Tartini's sonata dream, the intellectual achievement is due to the same mental forces which produce every similar result during the daytime. We are probably inclined greatly to overestimate the conscious character of intellectual and artistic production as well. Accounts given us by some of the most highly productive men such as Goethe and Helmholtz show rather that what is essential and new in their creations arose without premeditation and as an almost finished whole. There is nothing strange if in other cases, where a concentration of every intellectual faculty was needed, conscious activity also contributed its share. But it is the much abused

[1] Tartini, the composer and violinist (1692–1770), is said to have dreamt that he sold his soul to the devil, who thereupon seized a violin and played a sonata of exquisite beauty, which filled him with indescribable delight. When the composer awoke he at once wrote down what he could remember of it and the result was his famous 'Trillo del Diavolo'.

fact. The physician can only shrug his shoulders when he is assured that consciousness is an indispensable characteristic of what is psychical, and perhaps, if he still feels enough respect for the utterances of philosophers, he may presume that they have not been dealing with the same thing or working at the same science. For even a single understanding observation of a neurotic's mental life or a single analysis of a dream must leave him with an unshakeable conviction that the most complicated and most rational thought processes, which can surely not be denied the name of psychical processes, can occur without exciting the subject's consciousness. It is true that the physician cannot learn of these unconscious processes until they have produced some effect upon consciousness which can be communicated or observed. But this conscious effect may exhibit a psychical character quite different from that of the unconscious process, so that internal perception cannot possibly regard the one as a substitute for the other. The physician must feel at liberty to proceed by *inference* from the conscious effect to the unconscious psychical process. He thus learns that the conscious effect is only a remote psychical result of the unconscious process and that the latter has not become conscious as such, and moreover that the latter was present and operative even without betraying its existence in any way to consciousness.

It is essential to abandon the overvaluation of the property of being conscious before it becomes possible to form any correct view of the origin of what is mental. In Lipps's words [1903, 1, 4], 'the unconscious must be assumed for the external basis of psychical life'. The unconscious is the larger circle which includes within it the smaller sphere of the conscious. Everything conscious has an unconscious preliminary stage, whereas

[1] [*Footnote added* 1914.] I am happy to be able to point to an author who has shown that it is possible to arrive at the same conception as I have on the relation between consciousness and the mental processes. Du Prel [1885, 4] writes: 'The problem of the nature of the soul evidently calls for a preliminary investigation as to whether consciousness and mind are identical. If this preliminary question is answered in the negative by dreams, which show that the compass of the mind is a wider one than that of consciousness, in the same kind of way as that in which the gravitational force of a heavenly body extends beyond its range of luminosity.' And again [ibid., 6]: 'Lipps's Main Error [1883]. "It is a truth which cannot be too distinctly borne in mind that consciousness is not co-extensive with mind."'

prudence of conscious activity wherever it plays a part to conceal every other activity from our eyes.

It would scarcely repay the trouble if we were to treat the historical significance of dreams as a separate topic. A dream may have impelled some one to embark upon a bold enterprise the success of which has changed history. But this only raises a fresh problem so long as a dream is recognized as an act of power in contrast to the other manifestations of the mind, and such problem remains if a dream is recognized as a *form of expression* of impulses which are under the pressure of resistance during the day but which have been able to find release during the night from deep-lying sources of excitation.[1] The respect paid to dreams in antiquity is, however, based upon correct psychological insight when the homage paid to the unconscious and inaccessible forces in the human mind is the daemonic power which produces the dream within us and which we find at work in our own minds.

It is not without intention that I speak of our unconscious. For what I thus describe is not the same as the unconscious of the philosophers or even the unconscious of Lipps. By them the term is used merely to indicate a contrast with the conscious: the thesis which they dispute with so much heat and often with such bitterness is the thesis that psychical processes are also unconscious psychical processes. Lipps carries things further with his assertion that the whole of what is psychical exists unconsciously and that a part of it also exists consciously. But it is not in order to establish *this* thesis that we have summoned up the phenomena of dreams and of the formation of hysterical symptoms, the observation of normal waking life would by itself suffice to prove it beyond any doubt. The new discovery that we have been taught by the analysis of psychopathological structures and of the first products that emerge in dreams—hence in relation to the unconscious—is the psychical is to be found as a function of two separate systems and that this is the case in normal as well as in pathological life. There are two kinds of unconscious which have not yet been distinguished by psychologists. Both of them are unconscious in the sense used by psychology. But in our sense one of them,

[1] [*Footnote added* 1914: For a discussion on Alexander the Great's dreams, see his letter of June 1913 to Jung. See J. *Ed.*]

which we term the *Ucs* is also *inadmissible to consciousness*, while we term it further the *Pcs* because its excitations—after observing certain rules, it is true, and perhaps only after passing a fresh censorship—though nonetheless without regard to the *Ucs* are able to reach consciousness. The fact that excitations in order to reach consciousness must pass through a fixed series or hierarchy of agencies, which is revealed to us by the modifications made in them by censorship, has enabled us to construct a spatial analogy. We have described the relations of the two systems to each other and to consciousness by saying that the system *Pcs* stands like a screen between the system *Ucs* and consciousness. The system *Pcs* not merely bars access to consciousness, it also controls access to the power of voluntary movement and has at its disposal for distribution a mobile cathectic energy, a part of which is familiar to us in the form of attention.[1] [See p. 593.]

We must avoid, too, the distinction between 'supraconscious' and 'subconscious', which has become so popular in the more recent literature of the psychoneuroses, for such a distinction seems precisely calculated to stress the equivalence of what is psychical to what is conscious.

But what part is there left to be played in our scheme by consciousness, which was once so omnipotent and hid all else from view? Only that of a *sense-organ for the perception of psychical qualities*.[2] In accordance with the ideas underlying our attempt at a schematic picture, we can only regard conscious perception as the function proper to a particular system, and for this the abbreviation *Cs* seems appropriate. In its mechanical properties we regard this system as resembling the perceptual systems *Pcpt* as being susceptible to excitation by qualities but incapable of retaining traces of alterations—that is to say, as having no memory. The psychical apparatus, which is turned towards

[1] *Footnote added* 1914.] Cf. my remarks on the existence of the unconscious in psychoanalysis (Freud [1912g]), first published in English in the *Proceedings* of the Society for Psychical Research, 26 (on which I have distinguished the descriptive, dynamic and systematic meanings of the words 'unconscious'). [The whole topic is discussed in the light of Freud's later views in Chapter I of *The Ego and the Id* (1923b).]

[2] For Freud's use of the terms 'quantity' and 'quality' see his explanation in Part I of his 'Project' (1950a).]

the external world with its sense-organ of the *Pcpt.* systems is itself the external world in relation to the sense-organ of the C[illegible] whose teleological justification resides in this circumstance. Here we once more meet the principle of the hierarchy of agencies, which seems to govern the structure of the apparatus. Excitatory material flows in to the C[illegible] sense-organ from two directions, from the *Pcpt.* system whose excitation is determined by quantity, is probably submitted to a fresh revision before it becomes a conscious sensation; and from the interior of the apparatus itself, whose quantitative processes are felt qualitatively as the pleasure-unpleasure series when subject to certain modifications, they make their way to consciousness.

Those philosophers who have become aware that rational and highly complex thought-structures are possible without consciousness playing any part in them have found the difficulty in assigning any function to consciousness. It has seemed to them that it can be no more than a superfluous reflected picture of the completed psychical process. We, on the other hand, are rescued from this embarrassment by the analogy between our C[illegible] system and the perceptual systems. We know that perception by our sense-organs has the result of directing a cathexis of attention to the paths along which the incoming sensory excitation is spreading; the qualitative excitation of the *Pcpt.* system acts as a regulator of the discharge of the motor quantity in the psychical apparatus. We can attribute the same function to the overlying sense-organ of the C[illegible] system. By perceiving new qualities, it makes a new contribution to exerting the motive quantities of cathexis and distributing them in an expedient fashion. By the help of its perception of pleasure and unpleasure it influences the discharge of the cathexes which in what is otherwise an unconscious apparatus operating by means of the displacement of quantities. It seems probable that in the first instance the unpleasure principle regulates the displacement of cathexes automatically. But it is quite possible that consciousness of these qualities may introduce in addition a second and more discriminating regulation, which is even able to oppose the former one, and which perfects the efficiency of the apparatus by enabling it, in contradiction to its original plan, to cathect and work over even what is associated with the release of unpleasure. We learn from the psychology of the neuroses that these processes of regulation carried out by the qualitative

excitation of the sense organs plays a great part in the functional activity of the apparatus. The automatic cessation of the primary complete pleasure and the consequent restriction imposed upon thought-activity are determined by the processes of sensory reproduction, which are themselves in turn automatic in action. We find that repression, which at first served a useful purpose to begin with, leads to mistakes and a damaging loss of inhibition and mental control; while its removes so much more easily than perceptions because the former can receive no extra cathexis from the excitation of the psychical sense organs. It is true on the one hand that a thought which has to be warded off cannot become conscious, because it has undergone repression; but on the other hand it sometimes happens that a thought of this kind is only repressed because for other reasons it has been withdrawn from conscious perception. There are some hints of which we take advantage in our therapeutic procedure in order to undo repressions which have already been effected.

The value of the hypercathexis which is set up in the middle quantities by the regulating influence of the sense organs of the Ucs cannot be better illustrated in its teleological aspect than by the fact of its creation of a new series of qualities and consequently of a new process of regulation which constitutes the superiority of men over animals. Thought processes are in themselves without quality, except for the pleasure-pain and unpleasure-pain excitations which accompany them and which, in view of their possible disturbing effect upon thinking, must be kept within bounds. In order that thought processes may acquire quality, they are associated in human beings with verbal memories, whose residues of quality are sufficient to draw the attention of consciousness to them and to endow the process of thinking with a new mobile cathexis from consciousness [Cf. pp. 574 and 611 ff.]

The whole multiplicity of the problems of consciousness can only be grasped by an analysis of the thought processes in hysteria. These give one the impression that the transition from a preconscious to a conscious cathexis is marked by a censorship similar to that between the *Ucs* and the *Pcs*.[1] This censorship, too, only comes into force above a certain qualitative

[1] The censorship between the *Pcs* and the *Cs* appears in a fairly clear form in Freud's later writings. It is however already mentioned at length in Section VI of his paper on 'The Unconscious' (1915).

I met, so that thought-structures of new intensity escape it. Examples of every possible variety of how a thought can be withheld from consciousness or can force its way into consciousness under certain limitations are to be found recorded within the framework of psychoneurotic phenomena and they all point to the intimate and reciprocal relations between censorship and consciousness. I will bring these psychological reflections to an end with a report of two such examples.

I was called in to a consultation last year to examine an intelligent and unembarrassed-looking girl. She was most surprisingly dressed. For though as a rule a woman's clothes are carefully considered down to the last detail, she was wearing one of her stockings hanging down and two of the buttons on her blouse were undone. She complained of having pains in her leg and, without being asked, exposed her calf. But what she principally complained of was, to use her own words, that she had a feeling in her body as though there was something 'stuck into it which was 'moving backwards and forwards' and was shaking her through and through'; sometimes it made her whole body feel 'stiff'. My medical colleague who was present at the examination, looked at me, helpless and no difficulty in understanding the meaning of her complaint. But what struck both of us as extraordinary was the fact that it meant nothing to the patient herself, though she must often have found herself in the situation which her child was describing. The girl herself had no notion of the bearing of her remarks; for if she had, she would never have given voice to them. In this case it had been possible to bypass the censorship in allowing a phantasy which would normally have been kept in the preconscious to emerge into consciousness under the innocent disguise of making a complaint.

Here is another example. A fourteen-year-old boy came to me for psychoanalytic treatment suffering from *tic convulsif*, hysterical vomiting, headaches, etc. I began the treatment by assuring him that if he shut his eyes he would see pictures or have ideas, which he was then to communicate to me. He replied in pictures. His last impression before coming to me was revived visually in fragments. He had been playing at draughts with his uncle and saw the board in front of him. He thought of various positions, favourable or unfavourable, and of moves that one must not make. He then saw a dagger lying on the

board an object that belonged to his father but which his imagination placed on the board. Then there was a sickle lying on the board and next a scythe. And there now appeared a picture of an old peasant mowing the grass in front of the patient's distant home with a scythe. After a few days I discovered the meaning of this series of pictures. The boy had been upset by an unhappy family situation. He had a father who was a hard man, liable to fits of rage, who had been unhappily married to the patient's mother, and whose educational methods had consisted of threats. His father had been divorced from his mother, a tender and affectionate woman, had married again and had one day brought a young woman home with him who was to be the boy's new mother. It was during the first few days after this that the fourteen-year-old boy's illness had come on. His suppressed rage against his father was what had constructed this series of pictures with their understandable allusions. The material for them was provided by a recollection from mythology. The sickle was the one with which *Zeus* castrated his father, the scythe and the picture of the old peasant represented Kronos, the violent old man who devoured his children and on whom Zeus took such unfilial vengeance [See p. 256]. His father's marriage gave the boy an opportunity of repaying the reproaches and threats which he had heard from his father long before because he had played with his genitals. Of the playing at draughts, the forbidden moves the dagger which could be used to kill. In this case long repressed memories and derivatives from them which had remained unconscious slipped into consciousness by a roundabout path in the form of apparently meaningless pictures.

Thus I would look for the *theoretical* value of the study of dreams in the contributions it makes to psychological knowledge and in the preliminary light it throws on the problems of the psychoneuroses. Who can guess the importance of the results which might be obtained from a thorough understanding of the structure and functions of the mental apparatus, since even the present state of our knowledge already allows us to exert a favourable therapeutic influence on the curable forms of psychoneurosis? But what of the *practical* value of this study? I hear the question raised as a means towards an understanding of the

mind, towards a revelation of the hidden characteristics of individual men? Have not the unconscious impulses brought out by dreams the importance of real forces in mental life? Is the ethical significance of suppressed wishes to be made light of—wishes which, just as they lead to dreams, may some day lead to other things?

I do not feel justified in answering these questions. I have not considered this side of the problem of dreams further. I think, however, that the Roman emperor was in the wrong when he had one of his subjects executed because he had dreamt of murdering the emperor. [See above, p. 67.] He should have begun by trying to find out what the dream meant, most probably its meaning was not what it appeared to be. And even if a dream with another content had had this act of *lèse majesté* as its meaning, would it not be right to bear in mind Plato's dictum that the virtuous man is content to *dream* what a wicked man really *does*? [p. 67.] I think it is best, therefore, to acquit dreams. Whether we are to attribute *reality* to unconscious wishes, I cannot say. It must be denied, of course, to any transitional or intermediate thoughts. If we look at unconscious wishes reduced to their most fundamental and truest shape, we shall have to conclude, no doubt, that *psychical* reality is a particular form of existence not to be confused with *material* reality.* Thus there seems to be no justification for people's reluctance in accepting responsibility for the immorality of their dreams. When the mode of functioning of the mental apparatus is rightly appreciated and the relation between the conscious and the unconscious understood, the greater part of what is ethically objectionable in our dream and phantasy lives will be found to disappear. In the words of Hanns Sachs [1912, 504]: 'If we look in our consciousness at something that has been told us by a dream about a contemporary real situation, we ought not

* [This sentence does not appear in the first edition. In 1909 it appeared in the following form: 'If we look at unconscious wishes reduced to their most fundamental and truest shape, we shall have to remember no doubt that a psychical reality too has more than one form of existence.' In 1914 the sentence first appeared as printed in the text, except that the last word but one was 'factual' and not 'material'. 'Material' was substituted in 1919. The remainder of this paragraph was added in 1914. Freud had already drawn a distinction between 'thought reality' and 'external reality' in the second section of Part III of his 'Project' (1950a).]

to be surprised to find that the monster which we saw under the magnifying glass of analysis turns out to be a tiny infusorian.[1]

Actions and consciously expressed opinions are as a rule enough for practical purposes in judging men's characters. Actions deserve to be considered first and foremost, for many impulses which force their way through to consciousness are even then brought to nothing by the real forces of mental life before they can mature into deeds. In fact, such impulses often meet with no psychical obstacles to their progress, for the very reason that the unconscious is certain that they will be stopped at some other stage. It is in any case instructive to get to know the much trampled soil from which our virtues proudly spring. Very rarely does the complexity of a human character, driven hither and thither by dynamic forces, submit to a choice between simple alternatives, as our antiquated morality would have us believe.[2]

And the value of dreams for giving us knowledge of the future? There is of course no question of that.[3] [Cf. p. 5 n.] It would be truer to say instead that they give us knowledge of the past. For dreams are derived from the past in every sense. Nevertheless the ancient belief that dreams foretell the future is not wholly devoid of truth. By picturing our wishes as fulfilled, dreams are after all leading us into the future. But this future, which the dreamer pictures as the present, has been moulded by his indestructible wish into a perfect likeness of the past.

[1] [This subject is further discussed in Freud, 1925*a*, Section B.]

[2] [In the 1911 edition only the following footnote appeared at this point: 'Professor Ernst Oppenheim of Vienna has shown me, from the evidence of folklore, that there is a class of dreams in which the prophetic meaning has been dropped even in popular belief and which are perfectly correctly traced back to wishes and needs emerging during sleep. He will shortly be giving a detailed account of these dreams, which are as a rule narrated in the form of comic stories.' (A paper on dreams in folklore written jointly by Freud and Oppenheim was published in 1911-12, in *Standard Ed.*, 12, 177.)]

# APPENDIX A

## A PREMONITORY DREAM FULFILLED [1]

FRAU B., an estimable woman who moreover possesses a critical sense, told me in another connection and without the slightest *arrière pensée* that once some years ago she dreamt she had met Dr. K., a friend and former family doctor of hers, in the Karntnerstrasse [2] in front of H.'s shop. The next morning, while she was walking along the same street, she in fact met the person in question at the very spot she had dreamt of. So much for my theme. I will only add that no subsequent event proved the importance of this miraculous coincidence, which cannot therefore be accounted for by what lay in the future.

Analysis of the dream was helped by questioning, which established the fact that there was no evidence of her having had any recollection at all of the dream on the morning after she dreamt it, until after her walk—evidence such as her having written the dream down or told it to someone before it was fulfilled. On the contrary, she was obliged to accept the following account of what happened, which seems to me more plausible without raising any objection to it. She was walking along the Karntnerstrasse one morning and met her old family doctor in front of H.'s shop. On seeing him she felt convinced that she had dreamt the night before of having this very meeting at that precise spot. According to the rules that apply to the interpretation of neurotic symptoms, her conviction must have been justified, its content may, however, require to be re-interpreted.

[1] The manuscript of this paper is dated November 6, 1899—six days after the publication of *The Interpretation of Dreams*. In the same letter to Fliess in which Freud announced that event (Freud, 1950*a*, Letter 112 of November 5, 1899) he remarked that he had just discovered the origin and meaning of premonitory dreams. The paper was first published posthumously in *Int. Ztschr. f. Psychoanal.*, 17 (1931), 401. The present English translation, by James Strachey, first appeared in *Coll. Papers*, 5 (1950), 178. The same incident was reported by Freud very much more briefly in his *Psychopathology of Everyday Life* (1901*b*), Chapter XII, Section D. The topic of premonitory dreams is touched upon in *The Interpretation of Dreams* on pp. 65 and 66.

[2] [The principal shopping-street in the centre of Vienna.]

The following is an episode with which Dr K is connected from Frau B.'s earlier life. When she was young she was married, without her wholehearted consent, to an elderly but wealthy man. A few years later he lost his money, fell ill of tuberculosis and died. For many years the young woman supported herself and her sick husband by giving music lessons. Among her friends in misfortune was her family doctor, Dr K., who devoted himself to looking after her husband and helped her in finding her first pupils. Another friend was a barrister, also a Dr K., who put the chaotic affairs of the ruined merchant in order, while at the same time he made love to the young woman and—for the first and last time—set her passion aflame. This love affair brought her no real happiness, for the scruples created by her upbringing and her cast of mind interfered with her complete surrender while she was married and later when she was a widow. In the same connection in which she told me the dream, she also told me of a real occurrence dating from this unhappy period of her life, an occurrence which in her opinion was a remarkable coincidence. She was in her room, kneeling on the floor with her head buried in a chair and sobbing in passionate longing for her friend and helper the barrister, when at that very moment the door opened and in he came to visit her. We shall find nothing at all remarkable in this coincidence when we consider how often she thought of him and how often he probably visited her. Moreover, accidents which seem preconcerted like this are to be found in every love story. Nevertheless this coincidence was probably the true content of her dream and the sole basis of her conviction that it had come true.

Between the scene in which her wish had been fulfilled and the time of the dream more than twenty-five years elapsed. In the meantime Frau B. had become the widow of a second husband who left her with a child and a fortune. The old lady's affection was still centred on Dr K., who was now her adviser and the administrator of her estate and whom she saw frequently. Let us suppose that during the few days before the dream she had been expecting a visit from him, but that this had not taken place—he was no longer so pressing as he used to be. She may then have quite well had a nostalgic dream one night which took her back to the old days. Her dream was probably of a *rendez-vous* at the time of her love affair, and the

chain of her dream-thoughts carried her back to the occasion when, without any pre-arrangement, he had come in at the very moment at which she had been longing for him. She probably had dreams of this kind quite often now; they were a part of the belated punishment with which a woman pays for her youthful cruelty. But such dreams—derivatives of a suppressed current of thought, linked with memories of *rendez-vous* of which, since her second marriage, she no longer dared to think—such dreams were put aside on waking. And that was what happened to our ostensibly prophetic dream. She then went out, and on the Kärntnerstrasse, at a spot which was in itself indifferent, she met her old family doctor, Dr. K. It was a very long time since she had seen him. He was intimately associated with the excitements of that happy-unhappy time. He too had been a keeper, and we may suppose that he had been used in her thoughts, and perhaps in her dreams as well, as a screen figure behind which she concealed the better loved figure of the other Dr. K. This meeting now revived her recollection of the dream. She must have thought: 'Yes, I had a dream last night of my *rendez-vous* with Dr. K.' But this recollection had to undergo the distortion which the dream escaped only because it had been completely forgotten. She inserted the indifferent K. who had reminded her of the dream in place of the beloved K. The content of the dream—the *rendez-vous*—was transferred to a belief that she had dreamt of that particular spot, for a *rendez-vous* consists in two people coming to the same spot at the same time. And if she then had an impression that a dream had been fulfilled, she was only giving effect in that way to her memory of the scene in which she had longed in her misery for him to come and her longing had at once been fulfilled.

Thus the creation of a dream after the event, which alone makes prophetic dreams possible, is nothing other than a form of censoring, thanks to which the dream is able to make its way through into consciousness.

10 *Nov.* 99

# APPENDIX B

## LIST OF WRITINGS BY FREUD DEALING PREDOMINANTLY OR LARGELY WITH DREAMS

[*It would scarcely be an exaggeration to say that dreams are alluded to in the majority of Freud's writings. The following list of works (of greatly varying importance) may however be of some practical use. The date at the beginning of each entry is that of the year during which the work in question was written. The date at the end is that of publication, and under that date fuller particulars of the work will be found in the General Bibliography. The items in square brackets were published posthumously.*]

[1895 'Project for a Scientific Psychology' (Sections 19, 20 and 21 of Part I). (1950*a*.)]

1899 *The Interpretation of Dreams*. (1900*a*.)

[1899 'A Premonitory Dream Fulfilled.' (1941*c*.)]

1901 *On Dreams*. (1901*a*.)

1901 'Fragment of an Analysis of a Case of Hysteria.' [Original title: 'Dreams and Hysteria.'] (1905*e*.)

1905 *Jokes and their Relation to the Unconscious* (Chapter VI). (1905*c*.)

1907 *Delusions and Dreams in Jensen's 'Gradiva'*. (1907*a*.)

1910 'A Typical Example of a Disguised Oedipus Dream.' (1911*a*.)

1911 'Additions to the Interpretation of Dreams.' (1911*a*.)

1911 'The Handling of Dream-Interpretation in Psycho-Analysis.' (1911*e*.)

1911 'Dreams in Folklore' with Ernst Oppenheim. (1957*a*.)

1913 'An Evidential Dream.' (1913*a*.)

1913 'The Occurrence in Dreams of Material from Fairy Tales.' (1913*d*.)

1913 'Observations and Examples from Analytic Practice.' (1913*b*.)

1914 "The Representation in a Dream of a "Great Achievement".' (1914*e*.)

1914 'From the History of an Infantile Neurosis' (Section IV). (1918*b*.)

1916 *Introductory Lectures on Psycho-Analysis* (Part II) (1916–17.)

1917 'A Metapsychological Supplement to the Theory of Dreams.' (1917*d*.)

1920 'Supplements to the Theory of Dreams.' (1920*f*.)

1922 'Dreams and Telepathy.' (1922*a*.)

1923 'Remarks upon the Theory and Practice of Dream-Interpretation.' (1923*c*.)

1923 'Josef Popper-Lynkeus and the Theory of Dreams.' (1923*f*.)

1925 'Some Additional Notes on Dream-Interpretation as a Whole.' (1925*a*.)

1929 'A Letter to Maxime Leroy on a Dream of Descartes.' (1929*b*.)

1932 'My Contact with Josef Popper-Lynkeus.' (1932*c*.)

1932 *New Introductory Lectures on Psycho-Analysis* (Lectures XXIX and XXX) (1933*a*.)

[1938 *An Outline of Psycho-Analysis* (Chapter V) (1940*a*.)]

N.B. An unauthorized concoction of portions of *The Interpretation of Dreams* and *On Dreams* has appeared in two editions in America under the title of *Dream Psychology: Psychoanalysis for Beginners* (with an introduction by André Tridon). New York: McCann, 1920 and 1921. Pp. xi + 237.

# ON DREAMS
(1901)

# EDITOR'S NOTE

(*a*) GERMAN EDITIONS:

1901 *Über den Traum.* First published as part pp. 307 344 of a serial publication, *Grenzfragen des Nerven- und Seelenlebens*, edited by L. Löwenfeld and H. Kurella. Wiesbaden: Bergmann.

1911 2nd ed (Issued as a separate brochure, enlarged.) Same publishers. Pp. 44.

1921 3rd ed. Munich and Wiesbaden: Bergmann. Pp. 44.

1925 In Freud's *Gesammelte Schriften*, **3**, 189-256. Leipzig, Vienna and Zurich: Internationaler Psychoanalytischer Verlag.

1931 In Freud's collective volume *Sexualtheorie und Traumlehre*, 246-307. Same publishers.

1942 In Freud's *Gesammelte Werke*, **2** and **3**, 643-700. London: Imago Publishing Co.

(*b*) ENGLISH TRANSLATIONS

1914 By M. D. Eder (with introduction by W. L. Mackenzie). London: Heinemann; New York: Rebman. Pp. xxxii + 110.

1952 By James Strachey. London: Hogarth Press and Institute of Psycho-Analysis. Pp. viii + 80. New York: Norton. Pp. 120.

The present translation is a revised reprint of the one published in 1952.

Only three or four months after the publication of *The Interpretation of Dreams* the notion of writing a shortened version of his book was already in Freud's mind. Fliess had evidently written to suggest something of the sort, for in a letter of April 4, 1900 (Freud, 1950*a*, Letter 132), Freud rejected the proposal on the ground, among others, that he had 'already promised to let Löwenfeld have an essay of the same kind'. He also commented on his distaste for embarking on such a job so soon after finishing

the large book. Evidently this reluctance persisted, for on May 20 (ibid., Letter 136) he mentions that he has not even *started* the 'brochure', and on July 10 (ibid., Letter 138) announces that he has put it off till October. His last reference to it in the Fliess correspondence is on October 14, 1900 (ibid., Letter 139), where he remarks that he is writing the essay 'without any real enjoyment', since his mind is full of material for the *Psychopathology of Everyday Life* (which was to be his next production). In this latter work, incidentally, there is a reference (near the end of Chapter VII) to the essay *On Dreams* and to the question of whether the issue of a *resumé* might interfere with the sales of the big book.

As will be seen, the only addition of importance made by Freud in the later issues of the essay was the section on symbolism introduced into the second edition.

# ON DREAMS

## I

During the epoch which may be described as pre-scientific, men had no difficulty in finding an explanation of dreams. When they remembered a dream after waking up, they regarded it as either a favourable or a hostile manifestation by higher powers, daemonic and divine. When modes of thought belonging to natural science began to flourish all this ingenious mythology was transformed into psychology, and today only a small minority of educated people doubt that dreams are a product of the dreamer's own mind.

Since the rejection of the mythological hypothesis, however, dreams have stood in need of explanation. The conditions of their origin, their relation to waking mental life, their dependence upon stimuli which force their way upon perception during the state of sleep, the many peculiarities of their content which are repugnant to waking thought, the inconsistency between their ideational images and the affects attaching to them, and lastly their transitory character, the manner in which waking thought passes them on one side as something alien to it, and must either extinguish them immediately or else add other processes between them and it—all these and other problems besides have been awaiting clarification for many hundreds of years, and till now no satisfactory solution of them has been advanced. But what stands in the foreground of our interest is the question of the significance of dreams, a question which bears a double sense. It concerns in the first place us to the psychical significance of dreams, that is to the relation of dreams to other mental processes, and as to any biological function that they may have. In the second place it seeks to discover whether dreams can be interpreted, whether the content of individual dreams has a meaning such as we are accustomed to find in other psychical structures.

In the assessment of the significance of dreams three lines of thought can be distinguished. One of these, which is, as it were, the ancient conservation of dreams, is expressed in the writings of certain philosophers. They consider that the dream-life is a peculiar state of mental activity, and as such is so

far as to acclaim that state as an elevation to a higher level. For instance, Schubert (1814), declares that dreams are a liberation of the spirit from the power of external nature, and a freeing of the soul from the bonds of the senses. Other thinkers, without going so far as this, insist nevertheless that dreams arise essentially from mental impulses and represent manifestations of mental forces which have been prevented from expanding freely during the daytime. Cf. the dream imagination of Scherner (1861, 67 f.) and Volkelt (1875, 281). A large number of observers agree in attributing to dream life a capacity for superior functioning in certain departments at least (e.g. in memory).

In sharp contrast to this, the majority of medical writers accept a view according to which dreams scarcely reach the level of being psychical phenomena at all. On their theory the sole instigators of dreams are the sensory and somatic stimuli which either impinge upon the sleeper from outside or become active accidentally in his internal organs. What is dreamt they contend, has no more claim to sense and meaning than, for instance, the sounds which would be produced if the ten fingers of a man who knows nothing of music were wandering over the keys of a piano. (Strümpell, 1877, 84.) Dreams are described by Binz (1878, 35) as being no more than somatic processes which are in every case useless and in many cases positively pathological. All the characteristics of dream life would thus be explained as being due to the disconnected activity of separate organs or groups of cells in an otherwise sleeping brain—an activity forced upon them by physiological stimuli.

Popular opinion is but little affected by this scientific judgement and is not concerned as to the sources of dreams. It seems to persist in the belief that nevertheless dreams have a meaning which relates to the prediction of the future and which can be discovered by some process of interpretation of a content which is often confused and puzzling. The methods of interpretation employed consist in transforming the content of the dream as it is remembered, either by replacing it piecemeal in accordance with a fixed key, or by replacing the dream as a whole by another whole of which it stands in a symbolic relation. Serious-minded people smile at these efforts. '*Träume sind Schäume*' 'dreams are froth'.

## II

One day I discovered to my great astonishment that the view of dreams which came nearest to the truth was not the medical but the popular one, had involved thought activity of a perfectly high order. I had been led to fresh conclusions on the subject of dreams by applying to them a new method of psychological investigation which had done excellent service in the solution of phobias, obsessions and delusions etc. Since then, under the name of 'psycho-analysis', it has found acceptance by a whole school of research workers. The numerous analogies that exist between dream-life and a great variety of conditions of psychical illness in waking life have indeed been correctly observed by many medical investigators. There seemed therefore, good ground for hoping that a method of investigation which had given satisfactory results in the case of psychopathological structures would also be of use in throwing light upon dreams. Phobias and obsessions are as alien to normal consciousness as dreams are to waking consciousness, their origin is as unknown to consciousness as that of dreams. In the case of these psychopathic structures practical considerations led to an investigation of their origin and mode of development. For experience had shown that the discovery of the trains of thought which, on ceasing from conscious connect the pathological ideas with the remaining contents of the mind is equivalent to a resolution of the symptoms and has as its consequence the mastering of ideas which till then could not be inhibited. Thus psychotherapy was the starting point of the procedure of which I made use for the explanation of dreams.

This procedure is easily described, although instruction and practice would be necessary before it could be put into effect.

If we make use of it on someone else, let us say on a patient with a phobia, we require him to direct his attention to the idea in question, not however to reflect upon it as he has done so often already, but to take notice of *whatever occurs to his mind without any exception* and report it to the physician. If he should then assert that his attention is unable to grasp anything at all, we dismiss this with an energetic assurance that a complete absence of any ideational subject-matter is quite impossible.

And in fact very soon numerous ideas will occur to him and will lead on to others, but they will invariably be precluded by a judgement on the part of the self-observer to the effect that they are senseless or unimportant, that they are irrelevant, and that they occurred to him by chance and without any connection with the topic under consideration. We perceive at once that it was this critical attitude which prevented the subject from reporting any of these ideas and which indeed had previously prevented them from becoming conscious. If we can induce him to abandon his criticism of the ideas that occur to him, and to continue pursuing the trains of thought which will emerge so long as he keeps his attention turned upon them, we find ourselves in possession of a quantity of psychical material which we soon find is clearly connected with the pathological idea which was our starting-point, this material will soon reveal connections between the pathological idea and other ideas and will eventually enable us to replace the pathological idea by a new one which fits into the nexus of thought in an intelligible fashion.

This is not the place in which to give a detailed account of the premises upon which this experiment was based or the consequences which follow from its invariable success. It will therefore be enough to say that we obtain material that enables us to resolve any pathological idea if we turn our attention precisely to those associations which are involuntary, which interfere with our reflection, and which are normally dismissed by our critical faculty as worthless residue.

If we make use of this procedure upon *ourselves*, we can best assist the investigation by at once writing down what are at first unintelligible associations.

I will now show what results follow if I apply this method of investigation to dreams. Any example of a dream should in fact be equally appropriate for the purpose, but for particular reasons I will choose some dream of my own, one which seems obscure and meaningless as I remember it and one which has the advantage of brevity. A dream which I actually had last night will perhaps meet these requirements. I shall omit, as I intended it should, immediately after waking up, was as follows:

*'Company at table or table d'hote. Smoked trout was being eaten. Frau P. I was sitting beside me, she was turning her whole attention to me and laid her hand on my knee in an intimate manner. I removed*

*her hand were pensively. She then said "But you always had such beautiful eyes. I then had an indistinct picture of two eyes, as though it were a drawing or like the outline of a pair of spectacles.*[1]

This was the whole of the dream, or at least all that I could remember of it. It seemed to me obscure and meaningless but above all surprising. Frau E. L. is a person with whom I have hardly at any time been on friendly terms, nor, so far as I know, have I ever wished to have any closer relations with her. I have not seen her for a long time, and her name has not, I believe, been mentioned during the last few days. The dream process was not accompanied by affects of any kind.

Reflecting over this dream brought me no nearer to understanding it. I determined, however, to set down without any premeditation or criticism the associations which presented themselves to my self-observation. As I have found, it is advisable for this purpose to divide a dream into its elements and to find the associations attaching to each of these fragments separately.

*Company at table or table d'hôte.* This at once reminded me of an episode which occurred late yesterday evening. I came away from a small party in the company of a friend who offered to take a cab and drive me home in it. 'I prefer taking a cab with a taximeter,' he said, 'it occupies one's mind so agreeably, one always has something to look at.' When we had taken our places in the cab and the driver had set the dial, so that the first charge of sixty heller[1] became visible, I carried the joke further. 'We've only just got in,' I said, 'and already we owe him sixty heller. A cab with a taximeter always reminds me of a table d'hôte. It makes me avaricious and selfish, because it keeps on reminding me of what I owe. My debit seems to be growing too fast, and I'm afraid of getting the worst of the bargain, and in just the same way at a table d'hôte I can't avoid feeling in a comic way that I'm getting too little and must keep an eye on my own interests.' I went on to quote, somewhat discursively:

> Ihr führt ins Leben uns hinein,
> Ihr laßt den Armen schuldig werden,[2]

[1] [Equivalent at the time to 5*d.* or 12½ cents.]

[2] These lines are from one of the Harper's songs in Goethe's *Wilhelm Meister*. In the original the words are addressed to the Heavenly Powers and may be translated literally 'You lead us into life, you make

And now a second association to 'table d'hôte'. A few weeks ago, while we were at table in a hotel at a mountain resort in the Tyrol, I was very much annoyed because I thought my wife was not being sufficiently reserved towards some people sitting near us whose acquaintance I had no desire at all to make. I asked her to concern herself more with me than with these strangers. This was again *as though I were getting the worst of the bargain at the table d'hôte*. I was struck too by the contrast between my wife's behaviour at table and that of Frau E. L. in the dream, who 'turned her whole attention to me'.

To proceed. I now saw that the events in the dream were a reproduction of a small episode of a precisely similar kind which occurred between my wife and me at the time at which I was secretly courting her. The caress which she gave me under the table-cloth was her reply to a pressing love-letter. In the dream, however, my wife was replaced by a comparative stranger —E. L.

Frau E. L. is the daughter of a man to whom I was once *in debt*. I could not help noticing that this revealed an unsuspected connection between parts of the content of the dream and my associations. If one follows the train of association starting out from one element of a dream's content, one is soon brought back to another of its elements. My associations to the dream were bringing to light connections which were not visible in the dream itself.

If a person expects one to keep an eye on his interests without any advantage to oneself, his artlessness is apt to provoke the scornful question: 'Do you suppose I'm going to do this or that for the sake of your *beaux yeux*, *beautiful eyes*,' That being so, Frau E. L.'s speech in the dream, 'You've always had such beautiful eyes', can only have meant: 'People have always done everything for you for love, you have always had everything *without paying for it*.' The truth is, of course, just the contrary. I have always paid dearly for whatever advantage I have had

the poor creature quite.' But the words *Armen* and *schuldig*' are both capable of bearing another meaning. *Armen* might mean 'poor' in the financial sense and *schuldig* might mean 'in debt'. So in the present context the last line would be rendered: 'You make the poor man fall into debt'. These lines were quoted again by Freud at the end of Chapter VII of *Civilization and its Discontents* (1930).]

[The episode is also referred to in *The Psychopathology of Everyday Life* (1916), Chapter VII (A).]

from other people. The fact that my friend took me home yesterday in a cab *without my paying for it* must, after all, have made an impression on me.

Incidentally, the friend whose guests we were yesterday has often put me in his debt. Only recently I allowed an opportunity of repaying him to slip by. He has had only one present from me—an antique bowl, round which there are *eyes* painted—what is known as an *occhiale*, to avert the *evil eye*. Moreover he is an *eye surgeon*. The same evening I asked him after a woman patient, whom I had sent on to him for a consultation to fit her with *spectacles*.

As I now perceived, almost all the elements of the dream's content had been brought into the new context. For the sake of consistency, however, the further question might be asked of why *spinach*, of all things, was being served in the dream. The answer was that *spinach* reminded me of an episode which occurred not long ago at our family table, when one of the children—and precisely the one who really deserves to be admired for his *beautiful eyes*—refused to eat any spinach. I myself behaved in just the same way when I was a child, for a long time I detested spinach, till eventually my taste changed and promoted that vegetable into one of my favourite foods. My own early life and my child's were thus brought together by the mention of this dish. 'You ought to be glad to have spinach,' the little *gourmet's* mother exclaimed, 'there are children who would be only too pleased to have spinach.' Thus I was reminded of the duties of parents to their children. Goethe's words

> Ihr führt ins Leben uns hinein,
> Ihr lasst den Armen schuldig werden.

gained a fresh meaning in this connection.[1]

I will pause here to survey the results I had so far reached in my dream-analysis. By following the associations which arose from the separate elements of the dream divorced from their context, I arrived at a number of thoughts and recollections, which I could not fail to recognize as important products of my mental life. This material revealed by the analysis of the dream was intimately connected with the dream's content, yet the connection was of such a kind that I could never have inferred the

[1] [See footnote 2 on p. 647. The first line of the couplet might now be taken to mean that the verses are addressed to parents.]

fresh material from that content. The dream was unemotional, disconnected and unintelligible, but while I was producing the thoughts behind the dream, I was aware of intense and well-founded affective impulses; the thoughts themselves fell at once into logical chains, in which certain central ideas made their appearance more than once. Thus the contrast between 'selfish' and 'unselfish', and the elements 'being in debt' and 'without paying for it' were central ideas of this kind, not represented in the dream itself. I might draw closer together the threads in the material revealed by the analysis, and I might then show that they converge upon a single nodal point, but considerations of a personal and not of a scientific nature prevent my doing so in public. I should be obliged to betray many things which had better remain my secret; for on my way to discovering the solution of the dream all kinds of things were revealed which I was unwilling to admit even to myself. Why then, it will be asked, have I not chosen some other dream, whose analysis is better suited for reporting, so that I could produce more convincing evidence of the meaning and connectedness of the material uncovered by analysis? The answer is that every dream with which I might try to deal would lead to things equally hard to report and would impose an equal discretion upon me. Nor should I avoid this difficulty by bringing up someone else's dream for analysis, unless circumstances enabled me to drop all disguise without damage to the person who had confided in me.

At the point which I have now reached, I am led to regard the dream as a sort of *substitute* for the thought processes full of meaning and emotion, at which I arrived after the completion of the analysis. We do not yet know the nature of the process which has caused the dream to be generated from these thoughts, but we can see that it is wrong to regard it as purely physical. An hour previously mental meaning, as a process which has aroused me from sleep, was divided into separate groups of dream-elements.

I wonder whether things are already clear. The content of the dream is very much shorter than the thoughts for which I regard it as a substitute, and analysis has revealed that the instigator of the dream was an unimportant event of the evening before I dreamt it.

I should like to show, without reaching conclusions of only a single dream, what analysis was at my disposal. My experience

shows me, however, that by unremittingly pursuing the associations arising from *any* dream I can arrive at a considerable number of thoughts, among the elements of which the constituents of the dream reappear and which are interconnected in a manner and interwoven in a manner then it will be safe to disregard the slight possibility that the connections observed in a few experiment might be due to chance. I think I am justified therefore in adopting a terminology which will anticipate my new discoveries. In order to contrast the dream as it is retained in my memory with the relevant material discovered by analysis, I shall speak of the former as the *manifest content* of the dream and the latter without qualification as the *latent content*. Before making any further distinctions as to the latent content of the dream I am now faced by two new problems which have not hitherto been formulated. What is the psychical process which has transformed the latent content of the dream into the manifest one which is known to me from my memory? And what are the motive or motives which have necessitated this transformation? I shall describe the process which transforms the latent into the manifest content of dreams as the dream-work. The counterpart to this activity, one which carries the psychical formation in the opposite direction, is already known to us as the work of analysis. The remaining problems arising out of dreams, questions as to the material used in dreams, as to the origin of their material, as to their possible meaning, as to the psychical function of dreaming, and as to the reasons for dreams being forgotten, all these problems will be discussed by me on the basis, not of the manifest but of the new and interpolated latent dream-content. Since I am thus making all the contradictory and incorrect views upon dreams to which appeal is made in the literature of the subject the concern of the latent content of dreams as revealed by analysis, I shall be at the greatest pains to avoid confusing the *manifest dream* with the *latent dream-thoughts*.

## III

The transformation of the latent dream-thoughts into the manifest dream-content deserves all our attention since it is the first instance known to us of psychic material being changed over from one mode of expression to another, from a mode of expression which is immediately intelligible to us to another which we can only come to understand with the help of guidance and effort, though it too must be recognized as a function of our mental activity.

Dreams can be divided into three categories in respect of the relation between their latent and manifest content. In the first place, we may distinguish those dreams which *make sense* and are at the same time *intelligible*, which, that is to say, can be inserted without further difficulty into the context of our mental life. We have numbers of such dreams. They are for the most part short and appear to us in general to deserve little attention, since there is nothing astonishing or strange about them. Incidentally, their occurrence constitutes a powerful argument against the theory according to which dreams originate from the isolated activity of separate groups of brain cells. They give no indication of reduced or fragmentary psychical activity, but nevertheless we never question the fact of their being dreams, and do not confuse them with the products of waking life. A second group is formed by those dreams which, though they are connected in themselves and have a clear sense, nevertheless have a *bewildering* effect because we cannot see how to fit that sense into our mental life. Such would be the case if we were to dream, for instance, that a relative of whom we were fond had died of the plague, when we had no reason for expecting, fearing or assuming any such thing; we should ask in astonishment: How did I get hold of such an idea? The third group, finally, contains those dreams which are without either sense or intelligibility which seem *disconnected, confused* and *meaningless*. The preponderating majority of the products of our dreaming exhibit these characteristics, which are the basis of the low opinion in which dreams are held and of the medical theory that they are the outcome of a restricted mental activity. The most evident signs of incoherence are so dom absent, especi-

ably on dream-compositions of any considerable length and complexity.

The contrast between the manifest and latent content of dreams is clearly of significance only for dreams of the second and more particularly of the third category. It is there that we are faced by problems which can only disappear after we have replaced the manifest dream by the latent thoughts behind it and it was only a specimen of the last category—a confused and unintelligible dream—that the analysis which I have just recorded was carried out. Contrary to our expectation, however, we came up against motives which prevented us from becoming fully acquainted with the latent dream-thoughts. A repetition of similar experiences may lead us to suspect that *there is an intimate and regular relation between the unintelligible and confused nature of dreams and the difficulty of reporting the thoughts behind them*. Before enquiring into the nature of this relation, we may with advantage turn our attention to the more easily intelligible dreams of the first category, in which the manifest and latent content coincide, and there appears to be a consequent saving in dream-work.

Moreover, an examination of these dreams offers advantages from another standpoint. For *children's* dreams are of that kind—significant and not puzzling. Here, incidentally, we have a further argument against tracing the origin of dreams to dissociated cerebral activity during sleep. For why should a reduction in psychical functioning of this kind be a characteristic of the state of sleep in the case of adults but not in that of children? On the other hand, we shall be fully justified in expecting that an explanation of psychical processes in children, in whom they may well be greatly simplified, may turn out to be an indispensable prelude to the investigation of the psychology of adults.

I will therefore record a few instances of dreams which I have collected from children. A little girl nineteen months old had been kept without food all day because she had had an attack of vomiting in the morning; her nurse declared that she had been upset by eating strawberries. During the night after this day of starvation she was heard saying her own name in her sleep and adding: "Strawberries and raspberries and pudding." She was thus dreaming of eating a meal, and she laid special stress in her memory on the parts of that delicacy of which, as she

had reason to expect she would only be allowed scanty quantities in the near future. A little boy of twenty-two months had a similar dream of a feast which he had been denied. The day before, he had been delighted to present his uncle with a gift of a basket of fresh cherries of which he himself, of course, had only been allowed to taste a single sample. He awoke with the cheerful news *Hermann eaten all the cherries*.[1] One day a girl of three and a quarter made a trip across a lake. The voyage was evidently not long enough for her, for she cried when she had to get off the boat. Next morning she reported that during the night she had been for a trip on the lake; she had been continuing the interrupted voyage. A boy of five and a quarter showed signs of dissatisfaction in the course of a walk in the neighbourhood of the Dachstein. Each time a new mountain came in view he asked if it was the Dachstein and finally refused to visit a waterfall with the rest of the company. His behaviour was attributed to fatigue, but it found a better explanation when next morning he reported that he had dreamt that *he had climbed up the Dachstein*. He had evidently had the idea that the expedition was destined to climb up the Dachstein, and had become depressed when the promised mountain never came in view. He made up in his dream for what the previous day had failed to give him. A six-year-old girl[2] had an exactly similar dream. In the course of a walk her father had stopped short of their intended goal as the hour was getting late. On their way back she had noticed a signpost bearing the name of another landmark, and her father had promised to take her there as well another time. Next morning she met her father with the news that she had dreamt that *he had been with her to both places*.

The explanation of these children's dreams is obvious. Wishful impulses were aroused during the day but had remained unfulfilled. The dreams were simple and undisguised *wish-fulfilments*.

Here is another short dream which, though at first sight it is not quite easy to understand, is also nothing more than a wish-fulfilment. A little girl not quite four years old had been brought to town from the country because she was suffering

[1] [An omission in the German text.]

[2] [Ernst Schneider, whose case was published in reported Vol. IV, p. 4 of the Standard Edition.]

from an attack of poliomyelitis. She spent the night with an aunt who had no children and was put to sleep in a large bed — much too large for her, of course. Next morning she said she had had a dream that *the bed had been far too much for her and that there had been no room for her in it*. It is easy to recognize this dream as a wish-fulfilment if we remember that children very often express a wish *to be big*. The size of the bed was a disagreeable reminder of her smallness; the wish to be big revived, she therefore corrected the unwelcome relation in her dream, and grew so big that even the large bed was too small for her.

Even when the content of children's dreams becomes complicated and subject there is never any difficulty in recognizing them as wish-fulfilments. An eight-year-old boy had a dream that he was driving in a chariot with Achilles and that Diomede was the charioteer. It was shown that the day before he had been deep in a book of legends about the Greek heroes, and it was easy to see that he had taken the heroes as his models and was sorry not to be living in their days.[1]

This small observation throws a direct light on a further characteristic of children's dreams: their connection with daytime life. The wishes which are fulfilled in them are carried over from daytime and as a rule from the day before; and in waking life they have been accompanied by intense emotion. Nothing unimportant or indifferent or nothing which would strike a child as such, finds its way into the content of his dreams.

Numerous examples of dreams of this infantile type can be found occurring in adults as well, though, as I have said, they are usually brief in their content. Thus a number of people regularly respond to a stimulus of thirst during the night with dreams of drinking, which thus endeavour to get rid of the stimulus and enable sleep to continue. In some people dreams of convenience of this kind often occur before waking, when the necessity for getting up presents itself. They dream that they are already up and at the washing-stand, or that they are already at the school or office where they are due at some particular time. During the night before a journey we not infrequently dream of having arrived at our destination already, before we set out for the theatre or a party, a dream will often anticipate the pleasure

[1] Many of these children's dreams will be found reported in greater detail in *The Interpretation of Dreams* (1900), Chapter III and in the eighth of Freud's *Introductory Lectures* (1916–17).

that lies ahead—out of impatience, as it were. In other dreams the wish-fulfilment is expressed a stage more indirectly; some connection or implication must be established—that is, the work of interpretation must be begun—before the wish-fulfilment can be recognized. A man told me, for instance, that his young wife had had a dream that her period had started. I reflected that if this young woman had missed her period she must have known that she was faced with a pregnancy. Thus when she reported her dream she was announcing her pregnancy, and the meaning of the dream was to represent as fulfilled her wish that the pregnancy might be postponed for a while. Under unusual or extreme conditions dreams of this infantile character are particularly common. Thus the leader of a polar expedition has recorded that the members of his expedition, while they were wintering in the ice-field and living on a monotonous diet and short rations, regularly dreamt like children of large meals, of mountains of tobacco, and of being back at home.[1]

It by no means rarely happens that in the course of a comparatively long, complicated and on the whole confused dream one particularly clear portion stands out which contains an unmistakable wish-fulfilment but which is bound up with some other, unintelligible material. But in the case of adults anyone with some experience in analysing their dreams will find to his surprise that even those dreams which have an appearance of being transparently clear[2] are seldom as simple as those of children, and that behind the obvious wish-fulfilment some other meaning may be concealed.

It would indeed be a simple and satisfactory solution of the riddle of dreams if the work of analysis were to enable us to trace even the meaningless and confused dreams of adults back to the infantile type of fulfilment. I am otherwise well aware of the previous day's interest which may be responsible for the dream. It is true, however, that appearances do not speak in favour of such an expectation. Dreams are usually full of the most indifferent and strangest material, and there is no sign in their content of the fulfilment of any wish.

[1] [Quotation from Scott's *Voyage Southwards* on p. 1 of *The Interpretation of Dreams*. Omitted from the fourth edition. The last two sentences of this paragraph were added in 1914.]

[2] [*Durchsichtigen*. So in the first edition. In the second and subsequent editions this was changed to *undurchsichtigen*, 'opaque'.]

But before taking leave of infantile dreams with their undisguised wish-fulfilments, I must not omit to mention one principal feature of dreams, which has long been evident and which emerges particularly clearly precisely in this group. Every one of these dreams can be replaced by an optative clause: 'Oh, if only the trip on the lake had lasted longer!'—'If only I were already washed and dressed.' 'If only I could have kept the cherries instead of giving them to Uncle!' But dreams give us more than such optative clauses. They show us the wish as already fulfilled, they represent its fulfilment as real and present, and the material employed in dream representation consists principally, though not exclusively, of situations and of sensory images, mostly of a visual character. Thus, even in this infantile group, a species of transformation, which deserves to be described as dream-work, is not completely absent: *a thought expressed in the optative has been replaced by a representation in the present tense.*

## IV

We shall be inclined to suppose that a transformation of some such kind has occurred even in confused dreams though we cannot tell whether what has been transformed was an optative in their case too. There are however two passages in the specimen dream which I have reported and with whose analysis we have made some headway that give us reason to suspect something of the kind. The analysis showed that my wife had concerned herself with some other people at table and that I had found this disagreeable. The dream contained precisely the opposite of this—the person who took the place of my wife was turning her whole attention to me. But a disagreeable experience can give rise to no more suitable wish than that its opposite might have occurred—which was what the dream represented as having occurred. There was an exactly similar relation between the bitter thought revealed in the analysis that I had never had anything free of cost and the remark made by the woman in the dream: 'You've always had such beautiful eyes.' Some part of the opposition between the manifest and latent content of dreams is thus attributable to wish-fulfilment.

But another achievement of the dream-work, tending as it does to produce incoherent dreams, is even more striking. If in any particular instance we compare the number of ideational elements or the space taken up in writing them down in the case of the dream and of the dream-thoughts to which the analysis leads us and of which traces are to be found in the dream-text, we shall be left in no doubt that the dream-work has carried out a work of compression or *condensation* on a large scale. It is impossible at first to form any judgement of the degree of this condensation, but the deeper we plunge into a dream-analysis the more impressive it seems. From every element in a dream's content associative threads branch out in two or more directions, every situation in a dream seems to be put together out of two or more impressions or experiences. For instance, I once had a dream of a sort of swimming pool, in which the bathers were scattering in all directions, at one point on the edge of the pool someone was standing and bending towards one of the people bathing, as though to help her out of

the water. The situation was [illegible] from a number of [illegible] experiences I had had in [illegible] property and from two particular [illegible] of which I had seen shortly before the dream. One was a picture from Schwind's series illustrating the legend of Melusine which showed the water nymphs surprised in their pool by the bathing [illegible] in the forest. The other was a scene at the Deanery by an Italian Master which [illegible] the experience [illegible] from my property was [illegible] having seen there a structure at [illegible] rising sheer up [illegible] a lady out of the water who [illegible] unwelcome after the time set aside for meal hours. [illegible] case of the example which I chose for interpretation [illegible] analysis [illegible] situation [illegible] me a small series of recollections each of which [illegible] contributed something to the [illegible] of the dream. In the first place there was the episode from the time of my engagement of which I have already spoken. The pressure upon my hand under the table which was a part of that episode provided the dream with the detail 'under the table'—a detail which I had to add as an afterthought to my memory of the dream. In the episode itself there was of course no question of 'turning to me', but analysis showed that this element was the fulfilment of a wish by presenting the opposite of an actual event and [illegible] that it related to my wife's behaviour at the table d'hôte. But behind this recent recollection there lay concealed an extremely similar and far more important scene from the time of our engagement, which estranged us for a whole day. The stimulus [illegible] of a hand on my knee [illegible] a quite different, unpleasant and was concerned with quite other people. This element in the dream was in turn the starting point of two separate sets of memories [illegible] and so on.

The material in the dream-thoughts which is packed together for the purpose of constructing a dream-situation must of course in itself be adaptable for that purpose. There must be one or more *common elements* in all the components. The dream-work then proceeds just as Francis Galton did in constructing his family photographs. It superimposes, as it were, the different components upon one another. The common element in them then stands out clearly in the composite picture, while contradictory details more or less wipe one another out. This method of production also explains to some extent the varying degrees of characteristic vagueness shown by so many elements in the content of dreams. Basing upon this discovery, dream-

interpretation has laid down the following rule: in analysing a dream, if an uncertainty can be resolved into an 'either ... or', we must replace it for purposes of interpretation by 'and' and take note of the apparent alternatives as an independent starting point for a series of associations.

If a common element of this kind between the dream-thoughts is not present, the dream-work sets about *creating* one, so that it may be possible for the thoughts to be given a common representation in the dream. The most convenient way of bringing together two dream-thoughts which, to start with, have nothing in common, is to alter the verbal form of one of them, and thus bring it half way to meet the other, which may be similarly clothed in a new form of words. A parallel process is involved in hammering out a rhyme, where a similar sound has to be sought for in the same way as a common element is in our present case. A large part of the dream-work consists in the creation of intermediate thoughts of this kind which are often highly ingenious, though they frequently appear far-fetched. These then form a link between the composite picture in the manifest content of the dream and the dream-thoughts, which are themselves diverse both in form and essence and have been determined by the exciting factors of the dream. The analysis of our sample dream affords us a fair instance of this and in which a thought has been given a new form in order to bring it into contact with another which is essentially foreign to it. In carrying out the analysis I came upon the following thought: *I should like to get something sometimes without paying for it.* But in that form the thought could not be employed in the dream-content. It was therefore given a fresh form: *I should like to get some enjoyment without cost* [*Kosten*]. Now the word '*Kosten*' in its second sense fits into the 'table d'hôte' circle of ideas, and could thus be represented in the '*spinach*' which was served in the dream. When a dish appears at our table and the children refuse it, their mother begins by trying persuasion, and urges them '*just to taste* [*kosten*] *a bit of it*'. It may seem strange that the dream-work should make such free use of verbal ambiguity; but further experience will teach us that the occurrence is quite a common one.

The process of condensation further explains certain con-

[1] [The German word '*Kosten*' means both 'cost' and 'to taste'.]

statements of the content of dreams which are peculiar to them and are not met with in waking thought. What I have in mind are 'collective' and 'composite figures' and the strange 'composite structures', which are readily put together in the composite manufactory invented by the dream-work of the Orient. The latter, however, have already assumed stereotyped shapes in our thought, whereas in dreams fresh composite forms are being perpetually constructed in an inexhaustible variety. We are all as familiar with such structures from our own dreams

There are many sorts of ways in which figures of this kind can be put together. I may build up a figure by giving it the features of two persons; or I may give it the name of one person but think of it in the dream as having the name of another person; or I may have a visual picture of one person but put it in a situation which is appropriate to another. In all these cases the combination of different persons into a single representative in the content of the dream has a meaning: it is intended to indicate an 'and' or 'just as' or to compare the original persons with each other in some particular respect, which may even be specified in the dream itself. As a rule, however, this common element between the combined persons can only be discovered by analysis, and is only indicated in the contents of the dream by the formation of the composite figure.

The composite structures which occur in dreams in such immense numbers are put together in an equal variety of ways and the same rules apply to their resolution. There is no need for me to quote any instances. Their strangeness disappears completely when once we have made up our minds not to class them with the objects of our waking perception but to remember that they are products of dream-condensation and are emphasizing in an elliptical way what is common between the persons which they are thus combining. How each common element has as a rule to be discovered by analysis and the content of the dream merely says as it were: All these things have an element x in common. The resolution of these composite structures by means of analysis is often the shortest way to finding the meaning of a dream. Thus, I dreamt once that I was sitting on a bench with some of my former University teachers, and that the bench which was surrounded by other benches, was moving forward at a rapid pace. This was a combination of a railway journey and a

*[rotary pavilion]*. I will not pursue this train of ideas further. At one time I was [illegible] stage of a theatre. [illegible] glass. The [illegible] 'Mit dem Hute in der Hand kommt man durchs ganze Land' [illegible] glass cylinder and me on a short descent [illegible] descent gradually [illegible] a discovery which would [illegible] as my [illegible] Dr. [illegible] by [illegible] Venus. In the [illegible] what is the sense of a [illegible] work is partly [illegible] the same complaint [illegible] a dream in which she saw [illegible] such as the angel is represented [illegible] Annunciation. [illegible] name was Maria. On the latter [illegible] with large white [illegible] opposite of innocence it was associated with *La Dame aux camélias*.)

A good [illegible] dreams may be studied [illegible] element in the dream [illegible] material in the dream [illegible] element in the dream [illegible] whose number [illegible] related to events [illegible] may be [illegible] of those [illegible] the word, the [illegible] the content of the dream. [illegible] of the complicated relations between the [illegible]

[1] [The *trotting pavilion* was a [illegible] exhibited at the Paris Exhibition of 1900.]

[2] [illegible]

[3] [This [illegible] the text. The flowers are [illegible] the [illegible] (Cf. a [illegible] *The Interpretation of Dreams*, *Standard Ed.*, 5, 347).]

and the dream-thoughts. Just as connections lead from each element of the dream to several dream-thoughts, so as a rule a single dream-thought is represented by more than one dream-element, the threads of association do not simply converge from the dream-thoughts to the dream-content: they cross and interweave with each other many times over in the course of their journey.

Condensation, together with the transformation of thoughts into situations ('dramatization'), is the most important and peculiar characteristic of the dream-work. So far, however, nothing has transpired as to any *motive* necessitating this compression of the material.

## V

In the case of the complicated and confused dreams with which we are now concerned condensation and dramatization alone are not enough to account for the whole of the impression that we gain of the disharmony between the content of the dream and the dream-thoughts. We have evidence of the operation of a third factor, and this evidence deserves careful sifting.

First and foremost when by means of analysis we have arrived at a knowledge of the dream-thoughts, we observe that the manifest dream-content deals with quite different material from the latent thoughts. That to be sure is no more than an appearance which evaporates under closer examination, for we find ultimately that the whole of the dream-content is derived from the dream-thoughts, and that almost all the dream-thoughts are represented in the dream-content. Nevertheless, something of the distinction still remains. What stands out forcibly and clearly in the dream as its essential content must, after analysis, be satisfied with playing an extremely subordinate rôle among the dream-thoughts; and what, on the evidence of our feelings, can claim to be the most prominent among the dream-thoughts is either not present at all as material in the content of the dream or is only remotely alluded to in some obscure region of it. We may put it in this way: *in the course of the dream-work the psychical intensity passes over from the thoughts and ideas to which it properly belongs on to others which in our judgment have no claim to any such emphasis.* No other process contributes so much to concealing the meaning of a dream and to making the connection between the dream-content and the dream-thoughts an object of research. In the course of this process, which I shall describe as 'dream-displacement', the psychical intensity or significance of the dream-thoughts is, as we have already learned, transformed into sensory vividness. We assume as a matter of course that the most distinct constituents of the manifest content of a dream is the most important for the purport of the dream-thoughts; through the displacement that has occurred it often enough happens that an insignificant element which forms part of the most distinct derivative of the essential dream-thought.

What I have called dream-displacement might equally be

described [in Nietzsche's phrase] as a transvaluation of psychical values. I shall not have given an exhaustive estimate of this phenomenon, however, unless I add that this work of displacement or transvaluation is performed to a very varying degree in different dreams. There are dreams which come about almost without any displacement. These are the ones which make sense and are intelligible, such, for instance, as those which we have recognized as undisguised wish-dreams. On the other hand, there are dreams in which not a single piece of the dream-thought has retained its own psychical value or in which everything that is essential in the dream-thoughts has been replaced by something trivial. And we can find a complete series of transitional cases between these two extremes. The more obscure and confused a dream appears to be, the greater the share in its construction which may be attributed to the factor of displacement.

Our specimen dream exhibits displacement to this extent at least, that its content seems to have a different *centre* from its dream-thoughts. In the foreground of the dream-content a prominent place is taken by a situation in which a woman seems to be making advances to me, while in the dream-thoughts the chief emphasis is laid on a wish for once to enjoy undisturbed love, love which costs nothing—an idea concealed behind the phrase about 'beautiful eyes' and the far-fetched allusion to 'spinach'.

If we undo dream-displacement by means of analysis, we obtain what seems to be completely trustworthy information on two much-disputed problems concerning dreams—as to their instigators and as to their connection with waking life. There are dreams which immediately reveal their derivation from events of the day, there are others in which no trace of any such derivation is to be discovered. If we seek the help of analysis, we find that every dream without any possible exception goes back to an impression of the past few days, or, it is probably more correct to say, of the day immediately preceding the dream, of the 'dream-day'. The impression which plays the part of dream-instigator may be such an important one that we feel no surprise at being occupied with it in the daytime, and in that case we rightly speak of the dream as arising on with the significant interests of our waking life. As a rule, however, if a connection is to be found in the content of the dream with

any impression of the previous day that impressed us as worthy of interest and unremembered one that itself is connected with thoughts that we ourselves can recognize as important. And in such cases the content of the dream itself is connected and intelligible; it seems to be concerned with the most indifferent trivialities which it would be unworthy of our interest if we were awake. A good deal of the contempt in which dreams are held is due to the preference thus shown in their content for what is indifferent and trivial.

Analysis does away with the misleading appearance upon which this derogatory judgement is based. For the content of a dream puts forward some unrelated impression as being its instigator, and analysis invariably brings to light a significant experience, and one by which the dreamer has good reason to be stirred. This experience has been replaced by the indifferent one, with which it is connected by copious associative links. Where the content of the dream treats of trivial and uninteresting ideational material analysis discovers the numerous associative paths connecting these trivialities with things that are of the highest psychical importance in the dreamer's estimation. *It is what made them step into the content of dreams, are impressions and material which are indifferent and trivial rather than recognizably stirring and interesting, that is only the effect of the process of displacement.* If we answer our questions about dream-instigation and the connection between dreaming and daily affairs on the basis of the new insight we have gained from replacing the manifest by the latent content of dreams, we arrive at these conclusions: *dreams are never concerned with things which we should not think it worth while to be concerned with during the day, and trivialities which do not affect us during the day are unable to pursue us in our sleep.*

What was the dream instigator in the specimen that we have chosen for analysis? It was the definitely insignificant event of my friend giving me a *dry* fig *from a cask free of cost*. The situation in the dream at the table d'hôte contained an allusion to this insignificant precipitating cause; for in my conversation I had compared the taxameter cab with a table d'hôte. But I can also point to the important experience which was represented by this trivial one. A few days earlier I had paid out a considerable sum of money on behalf of a member of my family of whom I am fond. No wonder, said the dream-thought, if this person were to be grateful to me; love of that sort would not be free of cost. Love that is free of cost, however stood in the foreground

of the [illegible] I had [illegible] several [illegible] with the [illegible] for the [illegible] with this other person.

I [illegible] was [illegible] always be a [illegible]

I cannot leave the subject of [illegible] without drawing attention to a remarkable [illegible] the formation of dreams and [illegible] we have already seen the way in which [illegible] that are repeated in the dream [illegible] which [illegible] respects in which [illegible] I have [illegible] dream [illegible] I began with the [illegible] same dream. However [illegible] visit to Munich where I had [illegible] detailed [illegible] was the [illegible] was respected [illegible] as it were an intervening [illegible] found its way into the [illegible] by means of [illegible][1]

[1] A reference [illegible]

[1] The dream from which [illegible] *The Interpretation of Dreams* (cf. [illegible] particular detail, 4, 294).]

There is a still more urgent necessity in the case of the process of displacement than in that of condensation to discover the motive for these puzzling efforts on the part of the dream-work.

## VI

It is the process of displacement which is chiefly responsible for our being unable to recognize the dream-thoughts in the dream-content unless we understand the reason for their distortion. Nevertheless the dream-thoughts are also submitted to another and quite different transformation which leads to our discovering a new achievement on the part of the dream-work of some, however, which is easy to grasp. The dream-thoughts which we first learn about as we proceed with our analysis strike us by the unusual form in which they are expressed. They are not couched in the prosaic language usually employed by our thoughts, but are on the contrary represented symbolically by means of similes and metaphors, in images resembling those of poetic speech. There is no difficulty in accounting for the constraint imposed upon the form in which the dream-thoughts are expressed. The manifest content of dreams consists for the most part in pictorial situations, and the dream-thoughts must accordingly be submitted in the first place to a treatment which will make them suitable for a representation of this kind. If we imagine ourselves faced by the problem of representing a group of arguments in a political leading article or in the speeches of counsel before a court of law in a series of pictures, we shall easily understand the modifications which must necessarily be carried out by the dream-work owing to *consideration of representability in the content of the dream*.

The psychical material of the dream-thoughts habitually includes reminiscences of impressive experiences not infrequently dating back to early childhood, which are thus themselves perceived as a rule as situations having a wish as their subject-matter. Wherever the possibility arises, this portion of the dream-thoughts exercises a determining influence upon the form taken by the content of the dream; it constitutes, as it were, a nucleus of crystallization attracting the material of the dream-thoughts to itself and thus altering their constellation. The situation in a dream is often no longer true to a modified repetition accentuated by interpolations of an impressive experience of this kind, on the other hand, faithful and straight-

[illegible] rarely appear in dreams.

[illegible] does not consist merely of situations, but [illegible] fragments of visual images, scenes and [illegible] unmediated thoughts. I may therefore perhaps be allowed to illustrate very briefly the manner in which [illegible] the dream-work for representation by [illegible] expression necessary in dreams.

[illegible] analysis [illegible] any one of the most intricate [illegible] dreams we find that they represent the foreground and [illegible] occurrences, digressions and illustrations, chains of evidence and counter-arguments. Both that we thought in the dream-thoughts is condensed by us into a contemporary counterpart. It is as though a picture-puzzle, like the rebuses that are [illegible] our work of thinking. If now all of this is [illegible] by the psychical material will be subjected to a pressure which [illegible] greatly than internal [illegible] and, as it were, create new surfaces, will be subjected to operations in favour of those portions of it which are the most appropriate for the construction of situations. If we take into account the genesis of the material, a process of this sort deserves to be described as a 'regression'. In the course of this transformation, however, the logical links which have hitherto held the psychical material together are lost. It is left, as it were, the substantive content of the dream-thoughts that the dream-work takes over and manipulates. The restoration of the connections which the dream-work has destroyed is a task which has to be performed by the work of analysis.

The modes of expression open to a dream may therefore be qualified as meagre by comparison with those of our intellectual speech; nevertheless a dream need not wholly abandon the possibility of reproducing the logical relations present in the dream-thoughts. On the contrary, it succeeds often enough in reproducing them by formal characteristics in its own texture.

[illegible] take into account the connection which undoubtedly exists between all the portions of the dream-thoughts, it will be right if we treat the whole material as a single situa-

tion. They represent *logical connection* by *approximation in time and space*, just as a painter will represent all the poets in a single group on a picture of Parnassus. It is true that they were never in fact assembled on a single mountain-top, but they certainly form a conceptual group. Dreams carry this method of reproduction down to details, and often when they show us two elements in the dream-content close together this indicates that there is some specially intimate connection between what corresponds to them among the dream-thoughts. Incidentally, it is to be observed that all dreams produced during a single night will be found on analysis to be derived from the same circle of thoughts.

A *causal relation* between two thoughts is either left unrepresented or is replaced by a *sequence* of two pieces of dream of different lengths. Here the representation is often reversed, the beginning of the dream standing for the consequence and its conclusion for the premise. An immediate *transformation* of one thing into another in a dream seems to represent the relation of *cause and effect*.

The alternative *either—or* is never expressed in dreams, both of the alternatives being inserted in the text of the dream as though they were equally valid. I have already mentioned that an either—or used in *recording* a dream is to be translated by 'and'. [See p. 650.]

Ideas which are contraries are by preference expressed in dreams by one and the same element. 'No' seems not to exist so far as dreams are concerned. Opposition between two thoughts, the relation of *reversal*, may be represented in dreams in a most remarkable way. It may be represented by some *other* piece of the dream-content being turned into its opposite—as it were by an afterthought. We shall hear presently of a further method of expressing contradiction. The sensation of *inhibition of movement* which is so common in dreams also serves to express a contradiction between two impulses, a *conflict of will*.

One and one only of these logical relations—that of *similarity, consonance, the possession of common attributes*—is very big by

[*Footnote added* 1911.] It deserves to be remarked that well-known philologists have asserted that the most ancient Indian languages developed in general to express contrary opposites by the same word, e.g. 'strong-weak', 'inside-outside'. This has been described as the 'antithetical meaning of primal words'. (Cf. Freud, 'Über den

favoured by the mechanism of dream-formation. The dream-work makes use of such cases as a foundation for dream-condensation, by bringing together everything that shows an agreement of this kind in a new unity.

This short series of remarks is of course inadequate to deal with the full extent of the intellectual means employed by dreams for the expression of logical relations in the dream-thoughts. Different dreams are more or less carefully constructed in this respect: they keep more or less closely to the text presented to them; they make more or less use of the expedients that are open to the dream-work. In the second case they appear obscure, confused and disconnected. If, however, a dream strikes one as absurd, it often contents itself with a piece of palpable nonsense. This is unintelligible, so it is apparent disregard of all the requirements of logic in expressing a piece of the intellectual content of the dream-thoughts. A derisory one a dream signifies the presence in the dream-thoughts of *contradiction, ridicule and derision*. Since this statement is in the most marked opposition to the view that dreams are the product of a disorganized and unintellectual mental activity, I will emphasize it by means of an example.

*One of my acquaintances, Herr M., had been attacked in an essay with an unusual degree of malice, as it seemed, by no less a person than Goethe. Herr M. was naturally incensed by the attack. He complained of it bitterly to some company or other, but his estimation for Goethe had not been affected, however, by this personal experience. I was tried to throw a clear light on the chronological data, which seemed to me improbable. Goethe died in 1832. Now the attack on Herr M. must naturally have been made earlier than that. Herr M. must have been quite a young man at the time. It seemed to be a plausible notion that he was eighteen. I was not quite sure, however, what age one was entitled to, so that my whole calculation moved into chaos. The invitation to the attack was contained in Goethe's well-known essay on 'Nature'.*

The intellectual character of this dream will be even more glaringly obvious, if I explain that Herr M. is a youngish business man who is far removed from any poetical and literary interests. I have no doubt, however, that when I have entered on the analysis of the dream I shall succeed in showing how much method there is in its nonsense.

The material of the dream was derived from three sources. (1) Herr M., whom I had got to know among some company

*at table* asked me one day to examine his elder brother who was showing signs of [general paralysis]. In the course of my conversation with the patient an awkward episode occurred. I was able to lead him away from a potentially dangerous reef by talking to him about *Faust*. I had asked the patient the *year of his birth* and the *year of Goethe's death* in the dream-content and had made him carry out a number of calculations in order to test the weakness of his memory.

A medical journal which bore my name among others on its title-page had published a positively *crushing* criticism by a young reviewer of a book by my friend F. in Berlin. I took the matter to task over this, but, though he expressed his regret he would not undertake to offer any redress. I therefore severed my connection with the journal, but in my letter of resignation expressed a hope that *our personal relation would not be affected by the event*. This was the true meaning of the dream. The unfavourable reception of my friend's work had made a profound impression on me. It contained in my opinion a fundamentally important discovery which is only now, many years later, beginning to find favour with the experts.

A woman patient of mine had given me an account a short time before of her brother's illness, and how he had broken out in a frenzy with cries of '*Nature! Nature!*' The doctors believed that his exclamation came from his having read *Goethe's* striking essay on that subject and that it showed he had been overworking at his studies. I had remarked that *it seemed to me more probable* that his exclamation of the word 'Nature' should be taken in the sexual sense in which it is used by the less educated people here. This piece of mine was at least not disproved by the fact that the unfortunate young man subsequently mutilated *his own genitals*. He was *eighteen* at the time of his outbreak.

Behind my own ego in the dream-content there was concealed, in the first instance, my friend who had been so badly treated by the critic. *I tried to throw a clear light on the chronological data*. My friend's book dealt with the *chronological data* of life and among other things showed that the length of *Goethe's* life was a multiple of a number of days that has a significance in [magic]. But this ego was contrasted with a *personality I was not quite sure what you are in*. Thus the dream came out that my friend was behaving like a paranoiac. In this respect it was a mass

of absurdities. The dream-thought is, however, were saying [illegible] Nature is to my friend [illegible] who is the crazy fool and you [illegible] critics, who are the men of genius and know better. Surely it couldn't be the *reverse*? There were [illegible] examples of this *reversal* in the dream. For instance, Goethe at [illegible] asked the young man, which is absurd, whereas it is [illegible] quite a young man to attack the great Goethe.

I should like to [illegible] that my dream is prompted by [illegible] for the reconstruction. In fact the ego in the present [illegible] does not stand [illegible] for my friend but for myself as well. I was identifying myself with him because the line of his discovery seemed to foreshadow the reception that was in fact [illegible] I were to come forward my theory emphasizing the part played by sexuality in the aetiology of psychoneurotic disorders [illegible] the attention of the eighteen-hundred patients cry of Nature! Nature! I should come across the same criticisms, and I was already preparing to meet them with the same derision.

I will pursue the [illegible] further; we shall keep on [illegible] the [illegible] as it [illegible] the [illegible] of the [illegible] It is well known that it was the discovery [illegible] spirit [illegible] at Salpêtrière that gave [illegible] the idea of the [illegible] vertebrae [illegible] the [illegible] My friend [illegible] that, when he was a student, he received a [illegible] which led to the resignation of an old Professor who, [illegible] he had [illegible] distinguished [illegible] among other things in connection [illegible] with the same [illegible] of comparative [illegible] that [illegible] capable of [illegible] owing to *senile dementia*. I was [illegible] which my friend promptly served [illegible] the most [illegible] system according to which there is [illegible] [illegible] writers in German universities for [illegible] *no demand equal to*. In the hospital here I [illegible] [illegible] [illegible] [illegible] who had long [illegible] and [illegible] [illegible] *verb. remand.* [illegible] was [illegible] on the carrying on his responsible [illegible] [illegible] I suggested a [illegible] term based upon [illegible] [illegible][1] Some of my colleagues [illegible]

[1] [illegible] however [illegible] statement [illegible] [illegible] footnote added in 1[illegible] which will be found near the end of Chapter V of *The Interpretation of Dreams* (Standard Ed., 4, [illegible]).

[2] *Schreibkrampf* [illegible] writer's cramp, graphospasm

at the hospital connected in connection with this man, a version of what was then a popular song: *Da hat kein Goethe geschrieben, das hat kein Schiller g'dicht . . .*"[1]

[1] [This was written by a certain Heinrich Hess and was composed by no brother.' This dream is also discussed in connexion with jokes in *The Interpretation of Dreams* (*Standard Ed.*, 5, 439, etc.).]

## VII

We have arrived at the end of our consideration of the dream-work. In addition to condensation, displacement and plastic representation, the psychical material we are obliged to assume in dreams also submits to the influence of a fourth factor which is to be looked upon as the actual dream-work. I shall call it dream-revision, since it has to do with this part of the dream-work and will therefore merely remark that the easiest way of obtaining an idea of its nature is to suppose that such the suppression in psychical does not meet the [illegible] *only one operation after the dream-content has already been completed.* But I do not wish to attribute to the dream-revision such a wide range of activity as it has attained in the hands of some writers. In this way we do not get a kind of [illegible] does not, it is true, hide its content at every point, but receives a first preliminary interpretation which is supported by interpolations and misunderstandings. In certain cases the revision of the dream-content is even powerful enough to carry out its work completely and does it present us with anything more than a glaring misunderstanding of the dream-thoughts. Before we start upon the analysis of a dream we have to clear the ground of this attempt at an interpretation.

The motive for this part of the dream-work is plainly obvious. *Contradictions* are what we dislike in mental revision of a dream, and this reveals the origin of the activity. It believes to work on the dream-content only before it has come to our normal psychical activity believes in general to work on any perceptual content that may be presented to it. In the case that contradictions to certain psychical [illegible] are not overcome even at the moment of perception, the perception of us being unable to [illegible] and in fact it is [illegible] into the well-known [illegible] a prey to the strongest misconceptions. As well known we are [illegible] seeing a series of [illegible] or hearing a succession of [illegible] words, without [illegible] perceptions from considerations of intelligibility or the [illegible] something [illegible] to us.

Dreams we [illegible] undergone a revision of this kind at the

hands of a psychical activity completely analogous to waking thought may be described as 'well-constructed'. In the case of other dreams this activity has completely broken down, no attempt even has been made to arrange or interpret the material, and since after we have woken up we feel ourselves identical with this last part of the dream-work, we make a judgement that the dream was 'hopelessly confused'. From the point of view of analysis, however, a dream that resembles a disordered heap of disconnected fragments is just as valuable as one that has been beautifully polished and provided with a surface. In the former case, indeed, we are saved the trouble of demolishing what has been superimposed upon the dream-content.

It would be a mistake, however, to suppose that these dream-façades are anything other than mistaken and somewhat arbitrary revisions of the dream-content by the conscious agency of our mental life. In the erection of a dream-façade use is not infrequently made of wishful phantasies which are present in the dream-thoughts in a pre-constructed form, and are of the same character as the appropriately named 'day-dreams' familiar to us in waking life. These wishful phantasies revealed by analysis in night-dreams often turn out to be repetitions or modified versions of scenes from infancy; thus in some cases the façade of the dream directly reveals the dream's actual nucleus, distorted by an admixture of other material.

The dream-work exhibits no activities other than the four that have already been mentioned. If we keep to the definition of 'dream-work' as the process of transforming the dream-thoughts into the dream-content, it follows that the dream-work is not creative, that it develops no phantasies of its own, that it makes no judgements and draws no conclusions; it has no function whatever other than condensation and displacement of the material and its modification into pictorial form, to which must be added as a variable factor the final act of interpretative revision. It is true that we find various things in the dream-content which we should be inclined to regard as a product of some other and higher intellectual function; but in every case analysis shows unmistakably that *these intellectual operations have already been performed on the dream-thoughts and have only been* TAKEN OVER *by the dream-content*. A conclusion

[This paragraph was added in 1914.]

drawn in a dream is nothing other than the repetition of a conclusion in the dream-thoughts: if the conclusion is taken over into the dream unmodified it will appear impeccable, if the dream-work has displaced it on to some other material it will appear nonsensical. A calculation in the dream-content signifies nothing more than that there is a calculation in the dream-thoughts; but while the latter is always rational a dream-calculation may produce the wildest results if its factors are condensed or if its mathematical operations are displaced on to other material. Not even the speeches that occur in the dream-content are original compositions: they turn out to be a hotchpotch of speeches made, heard or read, which have been revived in the dream-thoughts and whose wording is exactly reproduced, while their origin is entirely disregarded and their meaning is violently changed.

It will perhaps be as well to support these last assertions by a few examples.

1. Here is an innocent sounding, well-constructed dream dreamt by a woman patient.

*She dreamt she was going to the market with her cook, who was carrying the basket. After she had asked for something, the butcher said to her: 'That's not obtainable any longer' and offered her something else, adding: 'This is good too.' She reverted it and went on to the woman who sells vegetables, who tried to get her to buy a peculiar vegetable that was tied up in bundles but was of a black colour. She said: 'I don't recognize that: I won't take it.'*

The remark '*That's not obtainable any longer*' originated from the treatment itself. A few days earlier I had explained to the patient in those very words that the earliest memories of childhood were '*not obtainable any longer* as such', but were replaced in analysis by 'transferences' and dreams. So *I* was the butcher.

The second speech—*'I don't recognize that'*—occurred in an entirely different connection. On the previous day she had reproved her cook, who incidentally also appeared in the dream, with the words *'Behave yourself properly! I don't recognize that!'* meaning, no doubt, that she did not understand such behaviour and would not put up with it. As the result of a displacement, it was the more innocent part of this speech which made its way into the content of the dream, but in the dream-thoughts it was only the other part of the speech that played a part. For the dream-work had reduced to complete unintelligibility and

extreme innocence an imaginary situation in which *I was behaving improperly* to the lady in a particular way. But this situation which the patient was expecting in her imagination was itself only a new edition of something she had once actually experienced.[1]

II. Here is an apparently quite meaningless dream containing figures. *She was going to pay for something. Her daughter took 3 florins and 65 kreuzers from her—the mother's purse. The dreamer said to her: 'What are you doing? It only costs 21 kreuzers.'*

The dreamer came from abroad and her daughter was at school here. She was in a position to carry on her treatment with me as long as her daughter remained in Vienna. The day before the dream the head-mistress had suggested to her that she should leave her daughter at school for another year. In that case she could also have continued her treatment for a year. The figures in the dream become significant if we remember that 'time is money'. One year is equal to 365 days, or, expressed in money, 365 kreuzers or 3 florins 65 kreuzers. The 21 kreuzers corresponded to the 3 weeks which had still to run between the dream-day and the end of the school term and also to the end of the patient's treatment. It was clearly financial considerations which had induced the lady to refuse the head-mistress's proposal and which were responsible for the smallness of the sums mentioned in the dream.[2]

III. A lady who, though she was still young, had been married for a number of years, received news that an acquaintance of hers, Fräulein Rose L., who was almost exactly her contemporary, had become engaged. This was the precipitating cause of the following dream:

*She was at the theatre with her husband. One side of the stalls was completely empty. Her husband told her that Rose L. and her fiancé had wanted to go too, but had only been able to get bad seats—three for 1 florin 50 kreuzers—and of course they could not take those. She thought it would not really have done any harm if they had.*

What interests us here is the source of the figures in the material of the dream thoughts and the transformations which

[1] [This dream is reported in greater detail in *The Interpretation of Dreams* (*Standard Ed.*, 4, 183).]

[2] [For this dream see *The Interpretation of Dreams* (*Standard Ed.*, 5, 414). An Austrian florin was worth approximately 1s. 0d. or 40 cents at the end of the nineteenth century.]

they underwent. What was the origin of the 1 florin 50 kreuzers? It came from what was in fact an indifferent event of the previous day. Her sister-in-law had been given a present of 150 florins by her husband and had *been in a hurry* to get rid of them by buying a piece of jewellery. It is to be noticed that 150 florins is a *hundred* times as much as 1 florin 50 kreuzers. The only connection with the 'three', which was the number of the theatre tickets, was that her newly engaged friend was that number of months—three—her junior. The situation in the dream was a repetition of a small incident which her husband often teased her about. On one occasion she had been in a great hurry to buy tickets for a play in advance, and when she got to the theatre she had found that one side of the stalls was almost completely empty. There had been *no need for her to be in such a hurry*. Finally, we must not overlook the *absurdity* in the dream of two people taking three tickets for a play.

Now for the dream-thoughts. It was *absurd* to marry so early. There was *no need for me to be in such a hurry*. I see from Elise L.'s example that I should have got a husband in the end. Indeed, I should have got one *a hundred times* better' a treasure 'if I had only waited. My money' (or dowry, 'could have bought *three* men just as good."[1]

[This dream, which is mentioned again below, on p. 673, is discussed in *The Interpretation of Dreams* (*Standard Ed.* 5. 415) and at greater length in Freud's *Introductory Lectures* (1916–17), especially in Lectures VII and XIV.]

# VIII

Having been made acquainted with the dream work by the foregoing discussion, we shall not doubt that displacement is a peculiar psychical process, the like of which so far as we are aware does not exist elsewhere. It is as though we were carrying over into the dream work a fact which is presented to us by no product of the dream. In fact, however, the dream work is only the first one of a whole series of psychical processes responsible for the generation of hysterical symptoms, of obsessions and delusions. Condensation and displacement are the essential characteristics of these other processes as well. Modification into a personal form on the other hand remains a peculiarity of the dream work. It likewise anatomizes dreams in a similar sense as it does the structures produced by psychical illness. This makes it all the more important for us to discover the essential determining conditions of such processes as those of dream formation. We shall probably be most inclined to look for the deepest differences among the unconscious processes.

A whole number of the phenomena of the everyday life of healthy people, such as forgetting, slips of the tongue, bungled actions and a particular class of errors, owe their origin to a psychical mechanism analogous to that of dreams and of the other members of the series.[1]

The heart of the problem lies in displacement, which is by far the most striking of the special achievements of the dream work. If we enter deeply into the subject, we come to realize that the essential determining condition of displacement is a purely psychological one, something in the nature of a motive. One comes upon it to track it one takes into consideration experiences which one cannot escape in analysing dreams. In analysing my specimen dream I was induced to break off my report of the dream thoughts on page 181 because, as I confessed, there were some among them which I should prefer to conceal from strangers and which I could hope to withhold from other people without doing serious violence to my sincerity. In other directions I added that nothing would be gained if I were to

[1] See Freud's *Psychopathology of Everyday Life* [...]

choose another dream instead of that particular one with a view to reporting its analysis. I should come upon dream-thoughts which required to be kept secret in the case of *every* dream with an obscure or confused content. If, however, I were to continue the analysis on my own account, without any reference to other people whom, indeed, an experience so personal as my dream cannot possibly have been intended to reach, I should eventually arrive at thoughts which would surprise me, whose presence in me I was unaware of, which were not only *alien* but also *disagreeable* to me, and which I should therefore feel disinclined to dispute energetically, although the chain of thoughts running through the analysis insisted upon them remorselessly. There is only one way of accounting for this state of affairs, which is of quite universal occurrence, and that is to suppose that these thoughts really were present in my mind, and in possession of a certain amount of psychical intensity or energy, but that they were in a peculiar psychological situation, as a consequence of which they *could not become conscious* to me. I describe this particular condition as one of 'repression'. We cannot help concluding then, that there is a causal connection between the obscurity of the dream-content and the state of repression, inadmissibility to consciousness, of certain of the dream-thoughts, and that the dream had to be obscure so as not to betray the proscribed dream-thoughts. Thus we are led to the concept of a 'dream-distortion' which is the product of the dream-work and serves the purpose of dissimulation, that is, of disguise.

I will test this on the specimen dream which I chose for analysis, and enquire what the thought was which made its way into that dream in a distorted form, and which I should be disinclined to repudiate if it were undistorted. I remember a free cab-drive reminded me of my recent expensive drive with a member of my family; that the interpretation of the dream was I wish I might for once experience [illegible] at my house; and that a short time before the dream I had been obliged to spend a considerable sum of money on this same person's account. Bearing this context in mind, I cannot escape the conclusion that *I regret having made that expenditure*. Not until I have recognized this purpose does my wish in the dream for the love which would call for no expenditure acquire a meaning. Yet I can honestly say that when I decided to spend that sum of money I did not hesitate for a moment. My regret at having to

do so—the contrary current of feeling—did not become conscious to me. Why it did not, is another and a far-reaching question, the answer to which is known to me but belongs in another connection.

If the dream that I analyse is not my own, but someone else's, the conclusion will be the same, though the grounds for believing it will be different. If the dreamer is a healthy person, there is no other means open to me of obliging him to recognize the repressed ideas that have been discovered than by pointing out the context of the dream-thoughts, and I cannot help it if he refuses to recognize them. If, however, I am dealing with a neurotic patient, with a hysteric for instance, he will find the acceptance of the repressed thought forced upon him, owing to its connection with the symptoms of his illness, and owing to the improvement he experiences when he exchanges those symptoms for the repressed ideas. In the case, for instance, of the woman patient who had the dream I have just quoted about the three theatre tickets which cost a florin 50 kreuzers, the analysis led to the inevitable conclusion that she had a low estimate of her husband (of her idea that she could have got one 'a hundred times better'), that she regretted having married him, and that she would have liked to exchange him for another one. It is true that she asserted that she loved her husband, and that her emotional life knew nothing of any such low estimate of him, but all her symptoms led to the same conclusion as the dream. And after her repressed memories had been revived of a particular period during which she had consciously not loved her husband, her symptoms cleared up and her resistance against the interpretation of the dream disappeared.

## IX

Now that we have established the concept of repression and have brought dream-distortion into relation with repressed psychical material we can express in general terms the principal finding to which we have been led by the analysis of dreams. In the case of dreams which are unobjectionable and have a meaning, we have found that they are undisguised wish-fulfilments, that is, that in their case the dream-situation represents as fulfilled a wish which is known to consciousness which is left over from daytime and which is deserving of interest. Analysis has taught us something entirely analogous in the case of obscure and confused dreams: once again the dream-situation represents a wish as fulfilled; a wish which invariably arises from the dream-thoughts, but one which is represented in an unrecognizable form and can only be explained when it has been traced back in analysis. The wish in such cases is either itself a repressed one, and alien to consciousness, or it is intimately connected with repressed thoughts and is based upon them. Thus the formula for such dreams is as follows: they *are disguised fulfilments of repressed wishes*. It is interesting in this connection to observe that the popular belief that dreams always foretell the future is confirmed. A reality the future which the dream shows us is not the one which will occur but the one which we should like to occur. The popular mind is behaving here as it usually does: what it wishes it believes.

Dreams fall into three classes according to their attitude to wish-fulfilment. The first class consists of those which represent an unrepressed wish unchangedly: these are the dreams of an infantile type which become ever rarer in adults. Secondly there are the dreams which express a repressed wish undisguisedly; these no doubt form the overwhelming majority of all our dreams, and require analysis before they can be understood. In the third place there are the dreams which represent a repressed wish, but do so with insufficient or no disguise. These last dreams are invariably accompanied by anxiety, which interrupts them. In their case anxiety takes the place of dream-distortion, and in dreams of the second class anxiety is only avoided owing to the dream-work. There is no great difficulty

in proving that the idea or the content which produces anxiety in us at night was once a wish and has since undergone repression.

There are also dreams with a distressing content which, however, is not felt at all as distressing in the dream itself. For that reason they cannot be counted as anxiety-dreams; but they have always been taken as evidence of the fact that dreams are without meaning and have no psychical value. An analysis of a dream of this kind will show that we are dealing with well-disguised fulfilments of repressed wishes, that is, with a dream of the second class; and it will also show how admirably the process of displacement is adapted for disguising wishes.

A girl had a dream of seeing her sister's only surviving child lying dead in the same surroundings in which a few years earlier she had in fact seen the first child, dead. She felt no pain over this; but she naturally rejected the idea that this situation represented any wish of hers. Nor was there any need to suppose that. It had been beside the first child's coffin, however, that, years before, she had seen and spoken to the man she was in love with; if the second child died, she would no doubt meet the man again in her sister's house. She longed for such a meeting, but fought against the feeling. On the dream-day she had bought a ticket for a lecture which was to be given by this same man, to whom she was still devoted. Her dream was a simple dream of impatience of the kind that often occurs before journeys, visits to the theatre, and similar enjoyments that lie ahead. But in order to disguise this longing from her, the situation was displaced on to an event of a kind most unsuitable for producing a feeling of enjoyment, though it had in fact done so in the past. It is to be observed that the emotional behaviour in the dream was appropriate to the real content which was in the background and not to what was pushed into the foreground. The dream-situation anticipated the meeting she had so long desired; it offered no basis for any painful feelings.[1]

[1] [This dream is reported in greater detail in *The Interpretation of Dreams* (*Standard Ed.*, 4, 152 ff.).]

## X

Hitherto psychoneuroses have had no reason to concern themselves with a psychology of repression. We may therefore be permitted to make a first approach to that hitherto unknown region by constructing a preliminary image of the course of events in dreamless sleep. It is true that the schematic picture we have arrived at is not only true to the study of dreams as a fairly constant and typical one but we cannot manage with anything simpler. Our hypothesis is that in our mental apparatus there are two thought-constructing agencies, of which the second enjoys the privilege of having free access to consciousness for its products, whereas the activity of the first is unconscious and can only reach consciousness by way of the second. On the frontier between the two agencies, where the first passes over to the second, there is a censorship which allows what is agreeable or innocuous to pass through and bars back everything else. A repudiated or rejected thought which is rejected by the censorship is in a state of repression. Under certain conditions, of which dreamless sleep is one, the relation between the strength of the two agencies is regulated in such a way that what is repressed can no longer be kept back. In the state of sleep this probably occurs owing to a withdrawal of the censorship when the hypothesis becomes possible for what has hitherto been repressed to make a path for itself to consciousness. Since however the establishment of a psychical censorship cannot be repressed to the level of a mere function, but must be regarded as a structural institution, certain alterations will have to be given up in these relations. What becomes conscious in such cases is a compromise between the intentions of the censorship and the tendencies of the repressed. *It proves to be a formation of the latter under the pressure of the former.* This is the fundamental principle of the genesis not only of dreams but of many other psychical structures, and in the latter cases too we may observe that the formation of compromises is accomplished by processes of condensation and displacement and by the employment of superficial associations which we must henceforth regard as the dream-work.

We have to consider, of course, the fact that in the hypothesis which we have employed to explain the dream-work a part

is played by what might be described as a 'daemonic' element. We have gathered an impression that the formation of obscure dreams occurs *as though* one person who was dependent upon a second person had to make a remark which was bound to be disagreeable in the ears of this second one, and it is on the basis of this simile that we have arrived at the concepts of dream-distortion and censorship, and have endeavoured to translate our impression into a psychological theory which is no doubt crude but is at least lucid. Whatever it may be with which a further investigation of the subject may enable us to identify our first and second agencies, we may safely expect to find a confirmation of some correlate of our hypothesis that the second agency controls access to consciousness and can bar the first agency from such access.

When the state of sleep is over, the censorship quickly recovers its full strength, and it can now wipe out all that was won from it during the period of its weakness. This must be one part at least of the explanation of the forgetting of dreams, as is shown by an observation which has been confirmed on countless occasions. It not infrequently happens that during the narration of a dream or during its analysis a fragment of the dream-content which had seemed to be forgotten re-emerges. This fragment which has been rescued from oblivion invariably affords us the best and most direct access to the meaning of the dream. And that, in all probability, must have been the only reason for its having been forgotten, that is, for its having been once more suppressed.

## XI

When once we have recognized that the content of a dream is the representation of a fulfilment of a wish and that its peculiarity is due to its having undergone distortion by the censorship, we shall no longer have any difficulty in answering the *function* of dreams. It is commonly said that sleep is disturbed by dreams; strangely enough, we are led to a contrary view and must regard dreams as *the guardians of sleep*.

In the case of children's dreams there should be no difficulty in accepting this statement. The state of sleep or the psychical modification involved in sleep, whatever that may be, is brought about by a resolve to sleep which is either imposed upon the child or is reached on the basis of sensations of fatigue; and it is easily made possible by the withholding of stimuli which might suggest to the psychical apparatus any other than the aim of sleeping. The means by which *external* stimuli can be kept off are familiar to us; but what are the means by which *internal* mental stimuli which set themselves against having a sleep? Let us observe a mother putting her child to sleep. The child gives vent to a number of unsatisfied desires: he wants one more kiss, he wants to go on playing. His mother satisfies some of these desires, but uses her authority to postpone others of them to the next day. It is clear that any wishes or needs that may arise have a disturbing effect upon the going asleep. We all know the amusing story told by Lichtenberg of a pedantic nineteen-hundred-century American who stroked the head of a little boy who woke up in the night and then showed across the room in the nursery. 'I want the room. A better behaved boy instead of shouting would have *dreamt* that he was playing with the room.' Since a dream that shows a wish as fulfilled is *believed* during sleep it does away with the wish and makes sleep possible. It cannot be disputed that dream-images are believed in in this way for they are endowed with the psychical appearance of perceptions, and children have not yet acquired the later faculty of disregarding hallucinations or phantasies from reality.

Adults have learnt to make this distinction; they have also grasped the uselessness of wishing, and after lengthy practice know how to postpone their desires until they can find satisfac-

tion by the long and round about path of traversing the external world. In their case accordingly wish-fulfilments along the short psychical path are free to sleep on—it is even possible, indeed, that they never occur at all and that anything that may seem to us to be constructed on the pattern of a childish dream in fact requires a far more complicated explanation. On the other hand in the case of adults and (to a diminished degree) of children as well, sleep is not able to overcome the possession of his senses which a fear-sensation has occurred in the psychical material which was not present in childhood. A psychical agency has come into being, which has taught by experience to take precautions and strengthen its defences as a guard against such dangers. This agency now opposes every dream-wish that arises and makes it unrecognizable or abhorrent to us with jealous severity, and when owing to its relaxation during sleep it is unable to prevent the wish from arising it is armed with the strongest instruments of psychical power. A portion of the impulses of childhood has been suppressed by this agency as being useless to life, and any psychical material derived from those impulses is in a state of repression.

Now while this agency in which we recognize our normal ego is concentrated on the wish to sleep it appears to be employed by the psychical processes of states of sleep to relax the energy with which it is accustomed to hold down the repressed material during the day. In itself no doubt, this relaxation does no harm. However much the suppressed impulses of the unconscious may now be pressing forward to consciousness and to motility and however much their access to motility is barred, as the result of this same state of sleep, the danger of sleep being disturbed by them must however be guarded against. We must in any case suppose that even during deep sleep a certain amount of free attention is set aside as a guard against sensory stimuli; and that this guard may sometimes consider waking more advisable than a continuation of sleep. Otherwise there would be no explanation of how it is that we can be woken up at any moment by sensory stimuli of some particular *quality*. As the physiologist Burdach [1826–40] insisted long ago, a mother for instance will be roused by the whimpering of her baby or a miller by the mill coming to a stop, or most people if they are addressed softly by their own name. Now the attention with which this watch-guard is also directed towards internal wishful impulses arising from the repressed material and combines with them to form a compromise,

simultaneously satisfies both of the two agencies. The dream provides a kind of psychical consummation for the wish that has been suppressed or formed with the help of repressed material by representing it as fulfilled, but it also satisfies the other agency by allowing sleep to continue. In this respect our ego is ready to behave like a child, it gives credence to the dream-images as though what it wanted to say was 'Yes, yes! you're quite right. But let me go on sleeping.' The low estimate which we form of dreams when we are awake, and which relates to their confused and apparently illogical character, is probably nothing other than the judgement passed by our sleeping ego upon the repressed impulses, a judgement based, with better right, upon the motor impotence of these disturbers of sleep. We are sometimes aware in our sleep of this contemptuous judgement. If the content of a dream goes too far in overstepping the censorship, we think: 'After all, it's only a dream'—and go on sleeping.

This view is not traversed by the fact that there are marginal cases in which the dream—as happens with anxiety-dreams—can no longer perform its function of preventing an interruption of sleep, but assumes instead the other function of promptly bringing sleep to an end. In doing so it is merely behaving like a conscientious night-watchman, who first carries out his duty by suppressing disturbances so that the townsmen may not be woken up, but afterwards continues to do his duty by himself waking the townsmen up, if the causes of the disturbance seem to him serious and of a kind that he cannot cope with alone.

The function of the dream as a guardian of sleep becomes particularly evident when an external stimulus impinges upon the senses of a sleeper. It is generally recognized that sensory stimuli arising during sleep influence the content of dreams, this can be proved experimentally and is among the few certain but, incidentally, greatly overvalued findings of medical investigation as to dreams. But this finding involves a puzzle which has hitherto proved insoluble. For the sensory stimulus which the experimenter causes to impinge upon the sleeper is not correctly recognized in the dream; it is subjected to one of an indefinite number of possible interpretations, the choice being apparently left to an arbitrary psychical determination. But there is, of course, no such thing as arbitrary determination in the mind. There are several ways in which a sleeper may react

to an external sensory stimulus. He may wake up or he may succeed in continuing his sleep in spite of it. In the latter case he may make use of a dream in order to get rid of the external stimulus, and here again there is more than one method open to him. For instance, he may get rid of the stimulus by dreaming that he is in a situation which is absolutely incompatible with the stimulus. Such was the one taken by a sleeper who was subject to disturbance by a painful abscess on the perineum. He dreamt that he was riding on a horse, making use of the poultice that was intended to mitigate his pain as a saddle, and in this way he avoided being disturbed.[1] Or, as happens more frequently, the external stimulus is given an interpretation which brings it into the context of a repressed wish which is at the moment awaiting fulfilment, in this way the external stimulus is robbed of its reality and is treated as though it were a portion of the psychical material. Thus someone dreamt that he had written a comedy with a particular plot, it was produced in a theatre, the first act was over, and there were thunders of applause, the clapping was terrific . . . The dreamer must have succeeded in prolonging his sleep till after the interference had ceased, for when he woke up he no longer heard the noise, but rightly concluded that someone must have been beating a carpet or mattress. Every dream which occurs immediately before the sleeper is woken by a loud noise has made an attempt at explaining away the arousing stimulus by providing another explanation of it and has thus sought to prolong sleep, even if only for a moment.

[1] [This dream is reported in full in *The Interpretation of Dreams* (1900a) *Standard Ed.*, 4, 229).]

## XII[1]

No one who accepts the view that the censorship is the chief reason for dream distortion will be surprised to learn from the resulting dream-interpretation that most of the dreams and parts are traced back by unanimous testimony to erotic wishes. This assertion is not aimed at dreams which are undisguisedly sexual—on account of which we do not trouble ourselves to interpret dreams from our own experience and are as a rule the only ones that we remember as sexual dreams. Even a reader of this latter kind will sometimes be surprised in his choice of the people who, as they make love to sexual objects, in their disregard of all the conventions which the dreamer imposes in his waking life appear as sexual desires, and by their many strange details, bearing at what are commonly known as perversions. A great many other dreams, however, which show no sign of being erotic in the manifest content, are revealed by the work of interpretation to be just as sexual with full meaning, and, on the other hand, experience proves that a great many of the thoughts left over in the analysis of waking life as residues of the previous day must, if there was to be representation in dreams, undergo the censorship of repressed erotic wishes.

There is no need to discuss why this should be so; but the explanation must be pointed out that no other group of instincts has been subjected to such far-reaching suppression by the demands of cultural education while at the same time the sexual instincts are the ones which in most people find it easiest to escape from the control of the strictest moral agencies. Since we must be prepared to find with infantile sexuality what is often so disturbing in its manifestations and is always overlooked or misunderstood, we are justified in saying that almost every dream must trace back to an infantile sexual wish in some respect or other. We can also understand how it is that repressed infantile sexual wishes provide the most frequent and strongest motive force for the construction of dreams.[2]

Where we can see into the history of which a dream which expresses erotic wishes can succeed in appearing innocently non-sexual in

[1] The whole of this section was added in 1914.

[2] See my *Three Essays on the Theory of Sexuality* (1905).

its manifest content. The material of the sexual complexes must not be represented as such, but must be replaced in the content of the dream by hints, allusions and similar forms of indirect representation. But unlike other forms of indirect representation that which is employed in dreams must not be immediately intelligible. The modes of representation which fulfil these conditions are usually described as 'symbols' of the things which they represent. Particular interest has been directed to them since it has been noticed that dreamers speaking the same language make use of the same symbols, and that in some cases, indeed, the use of the same symbols extends beyond the use of the same language. Since dreamers themselves are unaware of the meaning of the symbols they use, it is difficult at first sight to discover the source of the connection between the symbols and what they replace and represent. The fact itself, however, is undoubted, and it is important for the technique of dream-interpretation. For, with the help of a knowledge of dream-symbolism, it is possible to understand the meaning of separate elements of the content of a dream or separate pieces of a dream or in some cases even whole dreams, without having to ask the dreamer for his associations.[1] Here we are approaching the popular ideal of translating dreams and on the other hand returning to the technique of interpretation used by the ancients, to whom dream-interpretation was identical with interpretation by means of symbols.

[illegible]

and still [illegible]

[1] [See [illegible]]

[2] [illegible] commonly used [illegible]

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male genitals, while cupboards, boxes, carriages or ovens may represent the uterus. In such cases as these the *tertium comparationis* the common element in these substitutions is immediately intelligible; but there are other symbols in which it is not so easy to grasp the connection. Symbols such as a staircase or going upstairs to represent sexual intercourse, a tie or cravat for the male organ, or wood for the female one, provoke our unbelief until we can arrive at an understanding of the symbolic relation underlying them by some other means. Moreover a whole number of dream-symbols are bisexual and can relate to the male or female genital according to the context.

Some symbols are universally disseminated and can be met with in all dreamers belonging to a single linguistic or cultural group; there are others which occur only within the most restricted and individual limits, symbols constructed by an individual out of his own ideational material. Of the former class we can distinguish some whose claim to represent sexual ideas is immediately justified by linguistic usage, such for instance as those derived from agriculture, e.g. fertile soil or 'seed', and others whose relation to sexual ideas appears to reach back into the very earliest ages and to the most obscure depths of our conceptual functioning. The power of constructing symbols has not been exhausted in our own days in the case of either of the two sorts of symbols which I have distinguished at the beginning of this paragraph. Newly discovered objects, such as airships, are, as we may observe at once, adopted as universally available sexual symbols.

It would not be at all a mistake to expect that if we had a sufficient knowledge of dream-symbolism—if the 'language of dreams', as we could call it, without asking the dreamer for his associations to the dream, and go back entirely to the technique of dream-interpretation as it grew up apart from individual symbolism—if we had, I say, the universal ones, we can never tell whether a particular element in the content of a dream is to be interpreted symbolically or in its proper sense, and we must be certain that the whole content of a dream is not to be interpreted symbolically. A knowledge of dream-symbolism will never do more than enable us to translate certain constituents of the dream-content, and will not relieve us of the necessity for applying the technical rules which I gave earlier. It will, however, afford the most valuable assist-

ance to interpretation precisely at points at which the dreamer's associations are insufficient or fail altogether.

Dream-symbolism is also indispensable to an understanding of what are known as 'typical' dreams, which are common to everyone, and of recurrent dreams in individuals.

If the account I have given in this short discussion of the symbolic mode of expression in dreams appears incomplete, I can justify my neglect by drawing attention to one of the most important pieces of knowledge that we possess on this subject. Dream-symbolism extends far beyond dreams: it is not peculiar to dreams, but exercises a similar dominating influence on representation in fairy-tales, myths and legends, in jokes and in folk-lore. It enables us to trace the intimate connections between dreams and these latter productions. We must not suppose that dream-symbolism is a creation of the dream-work; it is in all probability a characteristic of the unconscious thinking which provides the dream-work with the material for condensation, displacement and dramatization.[1]

[1] Further information on dream-symbolism may be found in the works of early writers on dream-interpretation, e.g. Artemidorus of Daldis and Scherner (1861), and also in my own *Interpretation of Dreams* (1900a) [Chapter VI, Section E] and in the mythological studies of the psycho-analytic school, as well as in some of W. Stekel's writings (e.g. 1911). [See further Lecture X, on 'Symbolism in Dreams', in Freud's *Introductory Lectures* (1916–17).]

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[Titles of books and periodicals are in italics; titles of papers are in inverted commas. Abbreviations are in accordance with the *World List of Scientific Periodicals*, London, 1952. Numerals in thick type refer to volumes, ordinary numerals refer to pages. *G.S.* = Freud, *Gesammelte Schriften* (12 vols.), Vienna, 1924–34. *G.W.* = Freud, *Gesammelte Werke* (18 vols. London from 1940. *C.P.* = Freud, *Collected Papers* (5 vols.), London, 1924–50. *Standard Ed.* = Freud, *Standard Edition* (24 vols.), London, from 1953. Entries marked with an asterisk have not been verified for the present edition. See Editor's Introduction, p. xxx. For non-technical authors and for technical authors where no specific work is mentioned, see the *General Index*.]

## A

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## XIII

I lay no claim to having thrown light in these pages upon a[illegible] the problems of dreams, nor to having dealt in a [illegible] way with those that I have discussed. Anyone who is [illegible] in the whole extent of the literature of dreams may be referred [illegible] a work by Sante de Sanctis (*I sogni*, [illegible]) [illegible] wishes to hear more detailed arguments [illegible] dreams which I [illegible] have put forward should [illegible] me *The Interpretation of Dreams*, [illegible]. It [illegible] me now to indicate the direction in which my exp[illegible] the dream-work calls for pursuit.

I have laid it down as the task of dream [illegible] replace the dream by the latent [illegible] unravel what the dream-work has woven. In so [illegible] raised a number of new psychological problems [illegible] the mechanism of this dream-work itself [illegible] nature and conditions [illegible] what is described as [illegible] other hand I have asserted the existence [illegible] psychical structure [illegible] which is characterized by all the [illegible] [illegible] nevertheless [illegible] emerges in distorted form in [illegible] but assume [illegible] [illegible] everyone [illegible] of [illegible] dream [illegible] [illegible] [illegible] [illegible] [illegible] question [illegible] [illegible] doubt [illegible] [illegible] psych[illegible] as I [illegible]

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# ADDITIONAL NOTES

P. x[illegible] A letter from Freud to André Breton, dated December 14, [illegible] was expressly [illegible] graphies were entirely in the hands of Rank.

P. 71, l. [illegible] *Festschrift*. This *Festschrift* was in honour of Professor Stricker, Director of the Institute of Pathological Anatomy at which Dr Gartner was Assistant and where Freud had worked in his student days.

P. [illegible] footnote l. 7 [illegible] mentioned [illegible] a mother [illegible] paper [illegible] from *Dichtung und* [illegible] (1917b). *Standard Ed.*, 17, 15[illegible].

P. 4[illegible] footnote. [illegible] are the [illegible] words of a well-known poem by Von Platen.

P. 430, l. 3 from bottom. The journal in question was the [illegible] *Rundschau*.

P. 435 [illegible] Paris was [illegible] by Freud [illegible] the 'Times on War and Death' (1915b).

P. 5[illegible] l. 4. 'Nineteen.' In the [illegible] 1925 [illegible] read 'seventeen'. See Jones [illegible]

P. 599 l. 4 from bottom. 'Level.' Some light is thrown on Freud's use of the concept of 'level' [illegible] in the 3rd Part of his 'Project' of 1895 (Freud, 1950a).

P. [illegible] R. [illegible] [illegible] See also [illegible] Freud's [illegible]

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